THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 17.] OCTOBER, 1806. [No. 5. Vol. II.

Biography.

Mr. EDWARD BROMFIELD, Jun.

The following biographical sketch of Mr. Edward Bromfield, jun. is from the pen of the Rev. Thomas Prince, formerly minister of the Old South church in Boston, a man of integrity, learning, and piety. We are happy in rescuing from obscurity the memory of a man, who, though he died at the early age of twenty three years, lived long enough to discover that he possessed genius and talents, which would have adorned any country, in any age. That his surprising talents would have been devoted to the glory of his Maker, and the good of his fellow-men, had his life been prolonged, there is the best reason to believe, as they were sanctified by religion, and under the government of a pious heart.

Boston, Nov. 30, 1746.

IT is with great regret to think, and I have often thought it a thousand pities that *one* of the most extraordinary *youths*, for various amiable excellencies, especially piety, joined with a most accurate mechanic genius and penetration into the internal works of nature, which this land and age have produced, and who deceased last summer, should be allowed to sink into oblivion among us. Those who were acquainted with him, have no need I should say, it was Mr. *Edward Bromfield*, jun.

But to preserve his memory in our public annals, I shall briefly observe, he was the eldest son of Mr. Edward Bromfield, merchant, in this town; was born in 1723, entered Harvard college in 1738, took his first degree in 1742, his second in 1745, and died at his father's house, Aug. 18, 1746, to the deep reluctance of all who knew him.

From his childhood he was thoughtful, calm, easy, modest, of tender affections, dutiful to his superiors, and kind to all about him. As he grew up, these agreeable qualities ripened in him; and he appeared very ingenious, observant, curious, penetrating; especially in the works of nature, in mechanical contrivances and manual operations, which increased upon his studying the mathematical sciences, as also in searching into the truths of divine revelation, and into the nature of genuine experimental piety.

His genius first appeared in the accurate use of his *pen*; drawing natural landscapes and images of men and other ani-

mals, &c. making himself a master of the famous Weston's short hand in such perfection, as he was able to take down every word of the Professor's lectures in the college hall, sermons in the pulpit, and testimonies, pleas, &c. in Courts of Judicature. As he grew in years, with a clear, sedate, unprejudiced and most easy way of thinking, he greatly improved in knowledge; and therewith a most comely sweetness, prudence, tenderness and modesty, graced all his conversation and improvements in the eyes of all about him.

As monuments of his extraordinary industry and ingenuity; in two or three minutes view, I see he has left in his study, (1) *Maps* of the earth in its various projections drawn with his pen in a most accurate manner, finer than I have ever seen the like from plates of copper. (2) A number of curious *Dials* made with his own hands: One of which is a *Triangular Octodecimal;* having about its center *eighteen* triangular planes, with their hour lines and styles, standing on a pedestal, though unfinished. (3) A number of *Optical* and other mechanical instruments of his own inventing and making; the designs and uses of which are not yet known. (4) A considerable number of *Manuscripts*, of his own writing; containing extracts out of various authors, with his own pious meditations and self-reflections; though almost all in short hand, with many characters of his own devising, and hard to be deciphered. (5) As he was well skilled in *Music*, he for exercise and recreation, with his own hands, has made a most accurate Organ, with two rows of keys and many hundred pipes; his intention being twelve hundred, but died before he completed it. The workmanship of the keys and pipes surprisingly nice and curious, exceeding any thing of the kind that ever came here from England; which he designed, not merely to refresh his spirits, but with harmony to mix, enliven and regulate his vocal and delightful songs to his great *Creator*, *Preserver*, *Benefactor* and *Redeemer*. He thought the Author of nature and music, does, by his early choristers of the air, with which the day-spring rises, teach us to awake with them, and begin our morning exercise with grateful hymns of joy and praises to him. And what is surprising was, that he had but a few times looked into the inside work of two or three organs which came from England. (6) But what I would chiefly write of is, his clear knowledge of the properties of light, his vast improvement in making *Microscopes*, most accurately grinding the finest glasses; and thereby attaining to such wondrous views of the inside frames and works of nature, as I am apt to think that some of them at least have never appeared to mortal eye before. He carried his art and instruments to such a degree, as to make a great number of surprising discoveries of the various shapes and clusters contained in a variety of exceedingly minute particles of vegetables, insects, &c. as also of the yet smaller clusters which composed the particles of those clusters, &c.—that he seemed to be making haste to the sight of the *Minima Naturalia*, or the very

minutest and original atoms of material substances.

In short, he could meet with no curious piece of mechanism but he could readily see its deficiencies, make one like it, and happily improve. At one time, he told me, it seemed as if we might magnify almost unboundedly, or as far as the rays of light preserved their properties and could be visible. At another time, that he saw a way of bringing sun-beams in such a manner and number into a room in the coldest day of winter, as to make it as warm as he pleased, without any other medium.

I earnestly urged him to write down, delineate and publish his discoveries, for the instruction of men and glory of God: but his excessive modesty hindered him, and now they are gone without recovery. I can only relate a specimen or two which once he showed me, as follows.

The first of which I remember was, he put a small live louse into his Microscope, and projected the shade on the wall..... By the beating of the collected sun-beams on him through the glass, we presently saw his fluids boiling, and his muscular parts excited to universal, violent convulsions, which increased till he died in an instant.

The other, yet more wonderful, I took down at the time in writing, viz. April 18, 1744, as follows. He put in the place thereof a mite of a cheese; and it projected a shade 216 half inches long, 120 half inches broad, and about as thick as broad. If the room had been 100 feet square, he could have made the shade of the mite 100 feet in length, &c. He then put in its place a small particle of gutter water, about as long, broad, and thick again as the mite, and it projected a thin shade, which looked like a mighty lake, wherein were swimming with inimitable life and swiftness a number of extremely small animalcula, whose shade was but half an inch long, and about proportionably broad as in the mite, but less in thickness; by which I then computed thus.

The shade of the mite
216 half inches long
120 half inches broad

25,920 square half inches superficies
120 half inches thick

3,110,400 cubical half inches in the whole.

By which we clearly see, that 25,920 of those half inch animalcula could lie side by side on the back of that one mite; and that 3,110,400 of them together would not make a body so large as his.

We also saw the animalcula overcome with the collected heat of the sun beams, and die in struggles; before which their motion was so extremely swift, our sight was unable to define their dimensions with any exactness.

This observing young gentleman told me, that about a fortnight before, or the beginning of April, when these animalcula were so much nearer their fœtal state, they were so small as at the same distance to project a shade of but a tenth of an inch

in length; by which I then computed thus.

The shade of the mite
108 inches, i. e. 1080 decimals of inches long
60 inches, i. e. 600 decimals of inches broad

648,000 square decimals of inches superficies
600 decimals of inches thick

388,800,000 decimal cubes in the whole.

By this we may see, that 648,000 of those decimal animalcula could lie side by side on the back of the mite; and that 388,800,000 of them in a heap together would not amount to the bigness of his single body. Yea, as the half inch animalcula, and consequently the decimals, were not half so thick in proportion as the mite, it would take up more than double of those cubical numbers to equal his body.

Marvellous are the works of God! Yea, they are honourable and glorious, as the inspired writer tells us; and therefore sought out by all those that have pleasure therein.

By the observations above, especially considering he could easily have magnified the shade of the mite to above a hundred feet, yea, in a manner unboundedly, &c. methinks I can easily conceive, how all the children of men from Adam, might, in their original stamina, be enclosed in their parental stamina; and so in the loins of their primitive ancestor be actually united to him, as his living members, at the time of the first transgression, and therein contract a contamination with him.*

But those observations served to convince me of what the wonderful Sir Isaac Newton has sagaciously premonished; that upon the improvement of microscopes, material substances would appear so transparent, as to prevent our perfect discovery of them.

These are but two or three instances of the many entertaining discoveries of this extraordinary youth, who I doubt not has now the discerning powers of angels; capable of seeing without instruments or rays, even the finest parts of material substances, with all their created beauties and the wondrous operations of their Maker in them; and yet entertained with sublimer views. As there was such a conjunction of ingenuity and piety in him as is rarely seen among the sons of men; so his ingenuity sanctified, became an instrument to promote his piety; either to advance his knowledge and veneration of God, or help excite, and fit to adore, serve and honour him. In a very tender and weakly body, he had an indefatigable soul, was a wonderful redeemer of time, and the above were some of his recreating exercises, which he made subservient to the glory of God, when he found it needful to divert from his intenser studies of divine Revelation, and his own conformity to his Crea-

.....

* The reader will consider these as the philosophical speculations of the Rev. Mr. Prince, for the correctness of which the editors do not hold themselves responsible.

tor, Sanctifier and Saviour; to the latter of which, he, by divine grace, was turned in an eminent manner about six years ago. Since which happy change within him, nothing seemed to engage his soul and draw his attention so much as the study of Christ, that most admirable person, above all created beings, and the most wondrous work of redemption in its various progressive branches, from their first original to their eternal consummation. And could the key of his characters be perfectly discovered, it is hoped a remarkable delineation might be also given of his experimental and active piety.

I would on this occasion beg the reader's patience for one observation more; viz. that as besides the moral qualities of serenity, kindness, prudence, gentleness and modesty, displaying in his very countenance; there appeared especially in the air and look of his eyes the strongest signatures of a curious and accurate genius, that I remember ever to have seen: from this and other remarks in others, I am apt to think, that even every quality of the human mind, and even in their various measures, may, by the operation of God, at least, become even visible in the human countenance and eye to near spectators; and as the appearance of the evil qualities of malice, madness, rage, &c. among the damned, will eternally excite their mutual horror; so the amiable excellencies of the saints in light, and above them all, of the most glorious Son of God, will eternally blaze out in the countenance and eye, to their perfect and perpetual pleasure and admiration.

THOMAS PRINCE.

LIFE OF SARAH PORTERFIELD.

*Written by a female friend from her own lips.**

I WAS born in Ireland, in the county of Donegal, in the parish of Raphœ, Aug. 13, 1722. I had pious parents, who instructed me in the Christian religion, and set good examples before me. When I was about 11 years old, I trust God was pleased to effect a work of divine grace in my soul. After my first experience of the truth of the gospel, I was for some time left in the dark, and greatly feared that my change was not real. At length, I was brought to see that I had neglected a duty in not giving myself up to the Lord in a public manner. Being about seventeen years old, an opportunity presented, and I offered myself for examination to the church in Raphœ, of which the Rev. David Farley was pastor. The church, after examination, saw fit to receive me into their communion, and I cannot but hope God was pleased, at that time, to grant me tokens of his saving love. A blessed season it was to me. *I sat under his banner with delight, and his fruit was sweet to my taste.* Never before were such clear discoveries made to my soul of the love of Christ,

.....

* It is testified of Mrs. Sarah Porterfield, by a judicious friend, that she was for many years an ornament to the church in Georgetown, Maine, and died much esteemed by her Christian acquaintance.

and of my union to him. I found him a safe resting place, and could trust my all in his hand. O it was good to be there. One hour with Christ is better than a thousand elsewhere. I now began to live anew. My love to Jesus was such, as to overcome all other affections. But this comfortable frame, after some time, subsided, and I was left in darkness, under the hidings of God's face. I never questioned the foundation of my hope, yet I often grieved after my absent Lord, who for wise and holy ends withheld from me sensible communications. At one time in particular I was brought into great darkness, and overwhelmed with grief. But, blessed be God, I was not left to give up my hope, nor to quit my relation to him. To him I cried, as my God and Father, who pitieth his children. How soon did he come to my relief.

When I was about nineteen years old, my father went to Pennsylvania, in America, and finding a plantation suitable for his family, he wrote over for my mother and the children to take passage in the first vessel and come to Pennsylvania. Accordingly my mother with three daughters took passage on board a large ship, which was going with passengers to Philadelphia.

July 28, 1741, we sailed from Londonderry, Captain Rowen being commander. For some time after we sailed we had pleasant weather, and every thing was agreeable, excepting our seasickness. The ship's company daily assembled on the quarter-deck for prayers, which were performed alternately by four or five of the passengers, to the great satisfaction of many on board.

When we had been about three weeks at sea, a very mortal fever broke out, and spread through the whole ship's company. In this melancholy situation we were reduced to great distress. It is enough to make one's heart ache to think of our condition. Not one was able to help another. My mother and her children were preserved and restored to health. Thanks to God for such a mercy, when so many were daily dying around us.

But God, who knoweth all things, and never does any wrong to his creatures, did not suffer us to rest here. Sorer trials were appointed for us. When we had been as much as ten weeks at sea, we were visited with a violent storm, in which our ship was much wrecked, and we were all very near being lost. The Captain at that time thought we were near land, and expected every day to make it, and to get into port soon. But God had different purposes in view. The violence of the storm drove us to the eastward. The sea raged greatly. Our masts gave way; and we were in a distressed situation, even at our wit's end. Then we cried unto the Lord, and he heard us, and came down for our deliverance. O that I could praise the Lord for his goodness, and for his loving-kindness unto us.

At that time the Captain thought proper to put all hands on allowance, as he did not know where the ship was, or how long we should be continued in our present situation. His reckoning was out, and he knew not

where to steer his course. One biscuit a day, a small portion of meat, and a quart of water was all our allowance. This was continued for ten or twelve days; then we were put on half allowance, excepting the water, which was continued the same. Ten days after, we spoke a ship, which supplied us with provision; but our allowance was not increased. The storm was now abated, and we were relieved from some distressing fears.

Oct. 28, made land on the eastern coast; found it to be a desolate island, or neck of land inhabited only by a few Indians. The ship was anchored, and we remained a few days on board. The Captain and others took the long-boat, and went, hoping to find some French inhabitants; but returned without any success. We were then ordered to land on this island. Accordingly many boats' load of people were landed, and scattered round the island, without any provision. The number of people could not, I presume, be less than a hundred. We were told, that the last boats should bring us some provision, but were disappointed. No provision was sent us. Oh, the distressed situation! some crying, some almost distracted, not knowing what to do. Death seemed to stare us all in the face, and very soon marked out many for his victims.

After we were landed, twenty or thirty of the passengers set out to look for inhabitants, but were never after heard of. Probably they all perished. The Captain, mate, and seamen left the ship and went in search of inhabitants. After a few days' sail to the eastward, they fell in with land, and came to a place called Newharbour, about thirty miles east of Kennebeck. Getting two small vessels there, they came back for the plunder of the ship, which had been cast upon a small island and broken to pieces. They tarried, until they had collected what plunder they pleased to take, with which they returned to Newharbour, taking with them a few of the servants and passengers, that were on the island. These were sold for their passage; but in this way they were delivered from their distressing situation. The rest of the passengers were left in the most melancholy circumstances; but a kind Providence furnished us with something to support nature. We found some muscles on the beach, which, with sea kelp and dulce, we boiled in a pot we had brought on shore, and were nourished by them. This was all the food we had for as much as two months. A distressing time! But God supported me even at that time, and gave me hopes of relief, which I ever maintained in the very darkest hour. Every day more or less died around us. It was observed that the men failed sooner than the women, and that a greater proportion of them died. There was scarcely one to help another, as every one had sufficient to do for himself. The provision of each day was to be sought in the day, as the manna was in the wilderness.

The Indians soon visited us, and added much to our distress, robbing us of all they could find, which we had brought from the ship. In a severe snow storm we hung our clothes on trees to

shelter us. The Indians came and took them down. When I offered to resist them, one drew his hatchet and attempted to strike me. I drew back and left them to take what they pleased. Among other things they took our pot, in which we boiled our muscles; so that we were in a most distressed situation. At length I providentially thought of a sauce pan, which some of the passengers had. I went and found it lying on the ground, the owners all being dead.

Some further particulars deserve to be mentioned. I was landed in one of the first boats. As my mother and sisters were landing, one of my sisters died. All being in confusion and trouble, there was none to bury her, but myself. I performed that service with great composure. I then had to take care of my mother and other sister, who were somewhat helpless. God gave me strength, so that I was enabled to do something for them, as well as for myself. For some time we appeared like a very thick neighbourhood, being divided into separate companies. Our company consisted of nine persons.

When the boats were landing, as I stood on the beach, a child about two years old was put into my arms. I looked round to see who was to take it from me, but found no one that would own it. I inquired, *who takes care of this child?* A little boy, about twelve years old, answered, *nobody, Ma'am, but I.* Oh how I felt, knowing that this child's parents had both died in the ship. I was obliged to lay down the child, and leave it to the care of him, who had the care of us all. The boy and child were soon after found dead, lying together. A most sorrowful sight!

I went to see a cousin of mine, who lay at a little distance in a feeble state, unable to rise. I asked her, whether she had any thing to eat. She said, yes, her other shipmates gave her muscles, when they got any for themselves; but added, she could eat some boiled dulce, if she could get any. I told her I would get her some to-morrow. On the morrow returning to see her, I found her dead, and several more by her.—Walking along the shore, I found a boy, about seventeen years old, sitting very disconsolate, with a book in his hand. I said to him, what do you do here? He answered, I am looking for the captain, who is coming to carry me off the Island. I said to him, did he promise you that favour? Yes, he said. Well, replied I, don't depend upon it, for I don't believe he will ever come here again. Upon this he cried bitterly; but I could not persuade him to give up his hope, and do something for a subsistence. In a few days, he was found dead, with his book open under his head.

The people began now to die very fast. There was no travelling any where, but dead bodies were found, as few were buried. All were so weak and helpless, that they had enough to do to keep life in themselves. In this distressing situation we remained, until every person, of whom we had any knowledge on the Island, was dead, excepting my mother, my sister, and myself. At that time our fire went out, and we had nothing to strike fire

with. Several snows had fallen, but soon melted away. Another snow fell, when we were in such distress for fire. This scene was of all the most hopeless; nothing to cover us, but the heavens, and nothing to eat, but frozen muscles! In about one day after our fire went out, my mother died; and there she lay, a lifeless corpse, by our side. We were not able to bury her, or do any thing with her. My sister began to fail very fast, and her spirits were very low. I laid me down beside a tree to rest my head against it; but soon thought I must not lie there. I rose, and went down to the beach, got some frozen muscles and carried them to my sister, who ate them. We then both sat down beside a tree. Now my courage began to fail. I saw nothing to expect but death; yet did not wholly give up my hope. There we were, two distressed sisters, surrounded by dead bodies, without food or fire, and almost without clothing. I had no shoes to my feet, which were much swollen by reason of the cold. The ground was covered with snow, and the season was fast advancing, it being nearly the middle of December; so that we had every reason to expect that we should soon share the fate of our companions. But at that time God mercifully appeared for our relief, and thus showed himself to be the helper of the helpless. To our great surprise, we saw three men on the island, who, when they approached us, appeared to be no less surprised to find us living. I took courage and spoke to them. Having related to them our distress, one of them asked me, if it were not better to be servants, than to die on the island. I said, yes. They then asked me several questions, which I answered as well as I could. They appeared pitiful, told us that they had come from Newharbour with two vessels for plunder, and offered to take us on board. We gladly complied with their invitation, and were hurried to the vessel. As I was rising from the frozen ground by the assistance of one of the men, I put out my hand to take a small bundle, which I had preserved through all our difficulties, and which contained some clothes and books, especially my Bible. Seeing me attempt to take it, the men promised to take care of it for me. Trusting to their honour, I left it with them, but never saw it more. I also desired to see my mother buried, before I left the island. They engaged to see it done; but I have reason to fear, they never performed their engagement. After we were on board, they treated us very kindly. The captain gave each of us a spoonful of spirits and half a biscuit. This was the first piece of bread we had tasted for two months. When collecting the plunder, the people told us we should have whatever we claimed as belonging to us in the ship. This was more than we expected. After plundering the ship and stripping the dead, they sailed. Then I saw the last of my miserable abode. In five days we arrived at Newharbour. Our new friends then appeared disposed to take advantage of us, and to sell us as servants to satisfy themselves

for their trouble in saving our lives. This was a trial almost insupportable. But to our great comfort, a man came on board, who was from the same place in Ireland, from which we had come. He was kind and pitiful, and endeavoured to comfort us. God then appeared for us, and raised up a friend, who came and took us to his house, and there tenderly entertained us, bidding us be of good cheer, for he would not suffer such ruffians to take advantage of us. This gentleman gave us every consolation in his power, and conversed with us in a very Christian manner, which was affecting and comforting. He proved very punctual in fulfilling his promises. We tarried with him, until we had so far recovered, as to be able to work for our living. This gentleman wrote to my father in Pennsylvania, informing him of our situation, and did all he could to forward the letter as soon as possible. This was about the last of December, 1741. In the mean time he provided good places for us. My sister was sent to live with a friend of his at a place since called Boothbay, and was very happily situated. Soon after she went there, a happy revival of religion took place among the people. I trust that she was made a subject of the work. I tarried at Newharbour through the winter. The next spring I came to this place, (Georgetown) and was employed in a family, where I enjoyed the privileges of religion, as well as very kind treatment. Both the man and his wife were professors of religion, and were greatly animated by the good work, which was going on in the place. At that time there was manifest a general attention to religion. Having no minister, the people met together every Sabbath, and frequently on other days, for the purpose of worshipping God in a public manner, by prayer, singing psalms, and reading instructive books. In this way their meetings were made both agreeable and useful.

Some time in the summer my father came to visit us. He intended to take us with him to Pennsylvania. But before his arrival, I had an offer of marriage, which my situation seemed to urge me to accept. Nor had I ever any reason to repent of my choice. November, 1742, I was married. My father tarried with us through the winter. The next summer he took my sister and returned to Pennsylvania, where he spent the remainder of a very long life, as I trust, in the service of God.

I lived very agreeably with my husband thirty years. We had eight children, two sons and six daughters. All these, excepting one daughter, God has seen fit to take from me by death. But he has graciously supported me under the rod of affliction, and enabled me to sing both of mercies and of judgments.

In the year 1741, when many professed to meet with a divine change, my husband was hopefully brought to embrace the gospel, and gave evidence, both living and dying, that he was a follower of Christ. My three eldest daughters experienced, as I hope, God's saving grace under the ministry of the Rev. Ezekiel Emerson, who is still

continued as an ambassador of Christ among us. The other children God was pleased to look upon in mercy, I trust, in their last sickness, and to afford me comfortable hope respecting them. Oh that I could praise the Lord for his goodness, and bless him for his wonderful works. But I fail in the attempt. Make up, blessed Jesus, my deficiency, and glorify thyself; and let saints and angels ascribe to the sacred Three all honour and glory forever.

These dispensations of Providence I have thought worthy of thankful remembrance. When I review God's dealings with me in the various scenes of life, I am filled with wonder and amazement. Great has been his goodness, and great my unworthiness. I view him as my covenant God, who foresaw these trials, and was graciously pleased to prepare me for them, by taking me into covenant with himself. He has upheld and supported me under all my trials; so that I have abundant reason to say, *he has ever been a present help in time of need.* I have reason, as it seems, more than any one on earth, to acknowledge God's goodness, which has been so abundantly manifested towards me, even from my youth.

I am now seventy-six years old. Through the goodness of God I enjoy a comfortable state of health, and am able generally to attend the worship of God, and to unite with his children in gospel ordinances. As to earthly connexions, I seem to be left alone. But I would not say, that I am alone, for the almighty Father, I trust, is with me, and has been my helper. And I feel a comfortable hope, that he will never forsake me. Blessed be his holy name, for enabling such a vile creature, as I am, to trust in him. In him I hope for happiness, through the glorious Mediator, whose blood is sufficient to take away all my sins, so that I may be presented spotless before a holy God. My unworthiness is no bar to my salvation, since Christ Jesus my Lord is infinitely worthy. My anchor of hope has been, for many years, cast within the veil. My faith rests on the Rock of Ages, against which the gates of hell can never prevail. Though winds and waves have often beat heavily upon me, my anchor never has been, and, I trust, never will be moved. Notwithstanding the various trials of my life, I have never been left to renounce my hope, or to murmur against God, but would justify him in all he has laid upon me, considering his mercies to be much beyond all my afflictions. For his mercies have been new every morning; great has been his faithfulness every night. And now unto him, who has wrought all my deliverances, both spiritual and temporal, be ascribed the whole praise of my salvation. Amen.

Georgetown, June 6, 1798.

Religious Communications.

LETTER TO A FRIEND,

Showing that David's imprecations against his enemies were consistent with pious benevolence.

Dear Friend,

YOUR inquiry is important and difficult. The following observations are offered in freedom. If they contribute any thing toward a satisfactory answer, I shall be more than requited for my attention.

In the first place I shall cite a passage from Horne's preface to the Psalms, in which he attempts to solve the difficulty you have presented. "The offence taken at the supposed uncharitable and vindictive spirit of the imprecations, which occur in some of the Psalms, ceases immediately, if we change the imperative for the future, and read, not "LET THEM BE confounded," &c. but, "THEY SHALL BE confounded," &c. of which the Hebrew is equally capable. Such passages will then have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of the prophets, or denunciations of it in the gospel, intended to warn, and to alarm sinners, and lead them to repentance, that they may fly from the wrath to come. If the imprecatory form be still contended for, all that can be meant by it, whether uttered by the prophet, by the Messiah, or by ourselves, must be a ratification of the just judgments of the Almighty against his impenitent enemies, like what we find ascribed to the blessed spirits in heaven, when such judgments were executed. But by the future rendering of the verb, every objection is precluded at once."

Scott, in his excellent commentary, shows himself to be of the same opinion. "These parts, (the imprecations) must be considered, either as direct prophecies, or as divinely inspired declarations of the certain doom awaiting all the opposers of Christ." He gives it as his opinion, that "where the literal rendering contains simply a prediction, and changing the future for the imperative or optative implies an imprecation or a wish, the literal version is certainly preferable. Yet," he says, "it cannot be denied, that the form of imprecation is often used, as implying that the impenitent enemies of God and his Christ will perish, with the approbation of all holy creatures, and that the very prayers of believers for themselves and the church, will be answered in the destruction of their enemies."

But whichsoever of the interpretations is adopted, we may argue from David's general conduct and acknowledged character, that his imprecations were uttered with benevolent feelings. View his treatment of Saul, his persevering and mortal enemy, when God delivered him into his hands, and he was solicited to put him to death. Had David been actuated by revenge, how quickly would he have destroyed him. But he nobly refused, and treated his implacable

enemy with respect and tenderness.

How benevolent was his conduct toward his enemies in their afflictions. "As for me," he says, "when they were sick, my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself, as though he had been my friend or brother. I bowed down heavily, as one that mourneth for his mother." This is an excellent comment on the divine command; *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them, who despitefully use you and persecute you.*

Such being David's habitual character, can it be supposed, that his imprecations were dictated by malevolent feelings? Can a person of such benevolent conduct express any other than benevolent desires in his prayers? It is common to abound more in friendly wishes, than in kind and generous deeds. It is many times easier to pray for others, than to do them good. But to suppose that David's imprecations were expressive of malevolence, would make his prayers less friendly than his conduct. Indeed the supposition is contrary to the whole tenor of Scripture respecting his character. He is uniformly represented, as a man of distinguished piety, *a man after God's own heart.*

Why is it not reasonable to consider David's imprecations, as the dictate of pure benevolence? The enemies of David were the enemies of Jehovah. They opposed the glory and government of the Most High. They set themselves against David, not merely as a private person, but as a servant of God, and a very distinguished character in the church. His cause was the cause of God and his people. Hence he prayed; "Stir up thyself and awake to my judgment, even unto my cause, my God, and my Lord. Let them shout for joy and be glad, that favour my righteous cause." Opposed to all holy beings, the enemies of David *deserved* destruction. He cordially acquiesced in it, as just. He felt benevolently towards them, and had a deep sense of their awful doom. But he as deeply felt that they deserved endless punishment. Accordingly he said; *let them be destroyed.* I have fervently prayed, that they might repent. *But as they remain incorrigible, I acquiesce in their ruin; for it is perfectly just.* In this view, my friend, ought not we to feel, as David did? Do not the wicked deserve endless destruction? Shall our hearts rise in opposition to the Judge of all the earth, and object to their doom? Or shall we submissively say, *let justice take place.*

Contemplate the perfect benevolence of the Redeemer. How tenderly did he weep over Jerusalem! How graciously did he pray for his murderous foes! *Father, forgive them, for they know not what they do.* He even laid down his life for the salvation of sinners. Yet he denounced awful woes against the Scribes and Pharisees, and gave them up to final ruin, as incorrigible transgressors. "Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Paul could wish himself accursed from Christ for his brethren the Jews. Still he approved the final ruin of Christ's enemies. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha.* The same regard to justice disposed him to say; *Alexander, the coppersmith, did me much evil. The Lord reward him according to his works.*

The truly benevolent man may *desire* the destruction of those, who are finally rebellious. Benevolence supremely regards God and his kingdom. The glory of God and the blessedness of his kingdom are infinitely more desirable, than the happiness of individuals. No one in the exercise of benevolence trifles with the happiness of others, or desires their misery *for its own sake.* The virtuous citizen desires that the murderer, the robber, and the midnight assassin may be detected and receive their just deserts; not because he is malicious and desires their misery for its own sake, but for the peace of society, and the honour of its just laws. So, while the Psalmist had no direct pleasure in the punishment of others; yet for the glory of God and the good of his people, he prayed for divine wrath upon the wicked. He knew that the glory of God required the destruction of his incorrigible enemies. As God would be honoured by that event; so would the blessedness of saints and angels be promoted. This accords with the language of the heavenly hosts; Alleluia, salvation, glory, and honour, and power unto the Lord our God; for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." As the inhabitants of heaven express perfect benevolence in praising God for the destruction of his enemies; so David was truly benevolent in praying for the same event. How will it be at the final judgment, when all the wicked will be separated from the righteous, and receive their awful doom? In the exercise of perfect benevolence the righteous will say, *amen*, to the irrevocable sentence, *depart, ye cursed.*

My dear friend, how complete, how remediless must be the destruction of the wicked, if it fulfil the desire of all holy beings. Let David's imprecations remind us of our awful doom, if we die impenitent. All the wise and good will unitedly say of us, *let them be punished with everlasting destruction.* How can we hope for salvation, except in the present life we repent, and become reconciled to God, so that we can rejoice not only in his mercies, but in his judgments. And let us also remember that the same benevolence, which will dispose us to acquiesce in the just punishment of sinners, will lead us, by fervent prayer, and zealous, unwearied exertion, to seek their salvation, while it is an accepted time and day of mercy.

ZETA.

THE PERFECTION OF CHRIST'S EXAMPLE.

JESUS CHRIST came into the world, not only as a Redeemer, but also as an Instructor. The religion which he taught to men,

he exemplified in his own life. And his example is perfect. It is such as had never appeared in the world before, and has never appeared since.

It is a *comprehensive* example. There are, indeed, some virtues, which he could not directly exemplify, as there were some relations, which he did not sustain. But he exhibited other more *general* virtues, which, being formed in the heart, and drawn into practice, will lead to the exercise of *all*. That universal *benevolence*, which appeared in him, will, in all our intercourse with mankind, dispose us to *justice*, *fairness*, and *fidelity*; virtues which he could not so directly exhibit in *his* life, having never made a secular profession his business, nor worldly gain his object. By his attention to friends, by his affection to brethren, and by his care for his disciples, he has shewn parents and heads of families, how they ought to walk in their houses, though he never sustained the natural relation of a father. He expressed a particular affection for natural relatives and chosen friends; but he never shewed any exceptionable partiality to them. Natural affection in him, as a *man*, had its just operation; but it had no influence on his conduct in the capacity of a *Saviour*. To his relatives he offered no easier terms of salvation, and no higher advantages to obtain it, than what he offered to others. And indeed, his brethren were not the first who believed in him. Those were his brethren, sisters and parents, who did the will of his heavenly Father. Thus he has stated the true bounds of natural affection. This may operate to the good of its objects; but not to the injury of others. Though there are some *particular* virtues, or branches of virtue, which his worldly condition never called into action, yet he has exemplified all the *radical* & *fundamental* virtues of religion. If we introduce these into our practice, others will follow, when occasion calls.

There are many examples recorded in Scripture for our imitation. These, though excellent in the main, were not perfect in every thing. They were chiefly eminent for *single* and *particular* virtues. Moses was celebrated for his *meekness*; Job for his *patience*; David for his *devoutness*; Elijah for his *zeal*; John for his *suavity* of temper. But in the life of Christ every virtue is displayed in its full lustre. It is a great advantage to see our *whole* duty marked out in a *single* life, and to contemplate it in one view, without the trouble of selecting from a number of examples the best things, and putting them together in one character. This is done to our hands in the pattern of Christ. His example is suited to the case of *all* Christians, in all *times* and *places*. It is designed for universal benefit; and therefore is abstracted, as much as possible, from peculiar situations, and adapted to circumstances common to mankind. If he had appeared as a temporal prince, or an opulent nobleman, he might have given an excellent pattern of justice and liberality to the rich and powerful; but he could not so well have exhibited the duties of those in private life, or in a moderate condition. His example therefore

would have been much less useful on the whole; for the rich and great make but a small proportion of mankind. But as he appeared in a low condition, he was able to exhibit the virtues, which immediately concern the great body of the human race, and to exhibit them in an easy and familiar manner, adapted to *their* observation. This example was not raised by worldly dignity above the sight, but by humble poverty brought down to the inspection of common people. Every one may see in it something pertinent to himself. Even the rich and great may learn from Christ the duties of their high station; for though he appeared as a private and a poor man, yet his works proved him to be a messenger from heaven. The poor from him may learn the duties of their humble condition; for though he was rich, yet for their sakes he became poor.

Christ's example was without *defect*. Other examples may be *encouragements* to virtue; this only is a *standard* of virtue. In every other example, however good, we find imperfection. There is, at best, a mixture of wisdom and folly, of rectitude and depravity, of good and evil; and before we imitate it, we must separate the mixture, expunge the faults, supply the defects, and place the good by itself. But in the example of Christ there is virtue without defect, purity without blemish, humility without meanness, innocence without weakness, wisdom without artifice, constancy without stiffness.

The divine character is the standard of moral perfection. But this is an object of faith, not of sight. In Christ the perfect character of God is brought down to mortal view in such a soft and easy light, that we can behold it without terror, and contemplate it without amazement. That God is a being of holiness, justice, truth and goodness, we believe; and that we ought to be like him in these perfections, we acknowledge. But it is a mighty advantage to see these perfections familiarly exemplified in him, who came from the bosom of the Father, and manifested himself in our flesh.

The divine character is perfect; but there are many things essential to religion in man, which can have no place in the Deity; such as meekness, humility, resignation and self denial. Of these virtues we have an example in Jesus Christ, who, being in the form of God, humbled himself, and was made in the likeness of men.

The example of Christ, as it was human and suited to the condition of *man*, so it was condescending, and adapted to the condition of *every* man. There was nothing in it distant and reserved, dark and intricate; but it was all free and open, easy to be understood, and level to the weakest capacity. He never placed religion in austerity of manners, peculiarity of habit, mortification of body, refinement of speculation, or depth of learning; but he made it to consist in the strict virtues and plain duties of a holy heart and life; in love to God and charity to men; in humility, meekness, patience and contentment. He carried on a simple, uniform design to bring glory to God, and happiness to

men. There is nothing in all this, but what every man may easily understand. By reading the life of Jesus one may better learn what it is to be a good man, than by turning over all the volumes of ancient or modern philosophers.

Another excellency of Christ's example is, that it agrees with his own instructions. It is nothing else, but his own rules reduced to practice. He was not like the Scribes and Pharisees, who laid on men's shoulders heavy burdens, which they would not move with one of their fingers; and who daily contradicted in practice, what they strenuously enjoined in precept. He acted fully up to his own system; and in prosecution of it did many things far more hard and difficult, than what he requires of us. In this he differs from other teachers, who go farther in precept than in pattern.

It is a recommendation of Christ's example, that in it the most difficult virtues of religion are most conspicuous; such as meekness under provocations, love of enemies, the forgiveness of injuries, contempt of worldly riches and honours, labour and self-denial in doing good, and patience and resignation under great afflictions; and yet all these are modest virtues, which make no ostentation of themselves, and are least apt to attract the notice and esteem of the world. The virtues of those, whose characters have usually been celebrated, are either of the easy, or of the showy kind; such as may be practised without self-denial, or such as will excite admiration in the spectators. The modest and the difficult virtues, which were most distinguished in Christ, have been least apparent in the great men of the world. In this respect he exceeded all others, and gave the most undeniable evidence of the goodness of his heart, and the excellency of his religion.

Such an example, while it marks out the course which we are to pursue, should animate our resolution to enter upon, and to persevere in that course.

Jesus, as a man, had, indeed, many advantages, which we have not. He was 'born holy,' and free from those inordinate propensities, which are common to us. He was anointed with the Spirit above his fellows. The Spirit was given him without measure. In him dwelt the fulness of the Godhead. But still, as a man, he was compassed with our infirmities, and tempted as we are. And he knows how to have compassion on us, and his grace is sufficient for us. Sensible of our weakness, we may be strong in the grace, which is in him.

We may perhaps think it would have been a greater encouragement to us to have seen our duty practised by one, who came near to us in weakness; by one, who was no more than a man. But then we must consider, that the Son of God, though without any sinfulness in his flesh, was made in the *likeness* of our sinful flesh; he bare our infirmities, and suffered being tempted. His example therefore could not have come nearer to our case, without wanting that perfection, which is its highest recommendation, and which makes it an

infallible rule for our conduct in life.

The perfection, which appeared in Christ, is proposed to us, as the object of our aim; but not required as the condition of our salvation. Through the righteousness of this great Redeemer, God accepts that penitence, which renounces sin with abhorrence, and that faith, which purifies the heart, and which humbly and ardently aspires to the measure of the stature of the fulness of Christ. In him believers are complete; for to them he is made wisdom, righteousness, sanctification and redemption.

THEOPHILUS.

SURVEY OF NEW ENGLAND CHURCHES.

(*Continued from page* 173.)

THE increasing indifference of our churches respecting the theological opinions of ministers, is an evil proper to be noticed in this survey. In general, very little inquiry is made concerning the religious qualifications of a preacher. The question, whether he embraces the doctrines of the gospel, often exposes to contempt the person, who offers it. Churches manifest an undue regard to the external accomplishments of ministers, with a corresponding inattention to the purity of their sentiments and the sanctity of their lives. It is not unfrequently the case, that a man is introduced into the sacred office, when it is not known either from his preaching, or conversation, or from the proceedings of the ordaining council, whether he believes one system of religious opinions, or another. Tho' such apparent indifference in our societies may conceal strong prejudices against the general faith of the reformed church, and a secret persuasion, that he embraces and will preach those lax sentiments, for which they have a strong predilection.

Now from whatever motive such negligence in our churches, and under whatever specious names and fair pretences it may seek to hide itself, it is an evil of great magnitude; as will appear from the following considerations.

First. It is a violation of inspired precepts. By some direct commands, and by many plain intimations, God urges upon Christian churches the importance of using the most watchful care respecting the religious sentiments of their teachers. *If there come any unto you*, says John, *and bring not this doctrine*, that is, the doctrine of Christ, which he preached, *receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.* They, who, from choice or negligence, encourage those preachers, who hold not the true doctrine of Christ, are, in a measure, chargeable with all the fatal effects of their errors. Paul gives a similar direction. *I beseech you, brethren, mark them, who cause divisions and offences contrary to the doctrine, which ye have learned, and avoid them.* Not very unlike this is the injunction of Solomon. *Cease, my son, to hear the instruction, which causeth to err from the words of knowledge.* Christ inculcates caution on the

same subject. *Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.* Peter's prophetic eye foresaw that the church would be misled and corrupted by such characters. *There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring on themselves swift destruction.* Paul beheld the churches of Galatia actually infested by deceivers. *There be some, who trouble you, and would pervert the gospel of Christ.* What a great evil he esteemed every departure from the gospel doctrine, appears, from the anathema he denounced against the propagators of error. *Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.* He is so impressed with the importance of the subject, that he immediately repeats the solemn sentence; *If any man preach any other gospel unto you, than that ye have received, let him be accursed.* By Jeremiah, God highly criminates his people for approving false prophets. *A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so.* In addition to this, the Scripture particularly points out the requisite qualifications of gospel ministers; of which this is not the least important, *that they hold fast the faithful word, and teach the things, which become sound doctrine.* Now after Scripture has given such plain directions what characters to choose for religious instructors, and such solemn cautions to avoid those, who hold not the true doctrines of Christ, how can the churches, without great guilt, neglect the duty? What displeasure of God do they incur by their cold indifference respecting a subject, on which he hath given them such abundant instruction, and so many precepts and warnings.

Secondly. The evil of that indifference, which many churches manifest respecting the religious sentiments of ministers, appears from this consideration, that *erroneous sentiments are commonly connected with the want of Christian piety.* It is to be expected, that men will feel and act according to their prevailing belief. If their sentiments are lax, their practice is likely to be so too. *Christianity is one consistent whole.* Its theoretic and practical parts perfectly harmonize, and are inseparable from each other. The cordial belief of gospel truth tends directly to promote the holiness, which the gospel enjoins. Nor can gospel holiness be found, except in connexion with evangelical sentiments. For example. They, who disbelieve the divine glory of Christ, cannot exercise towards him that religious faith, worship, and submission, which constitute an essential part of Christian holiness. If men entertain erroneous apprehensions of God's character, law, and government, they must be erroneous in their religious practice. For every part of true Christian piety has respect to those objects, and must receive its peculiar complexion from the man-

ner in which they are apprehended. Defective views of the evil of sin will be attended with defective repentance. Disbelief of the atonement, as it arises from a wrong idea of God, naturally occasions a misplaced hope of his favour. Even the ministerial office, though ever so sacred, cannot ingraft solid Christian piety upon antichristian opinions. The belief of the heart will show itself in the life. The Spirit of Christ, which guideth into all the truth, does not dwell in those, who reject the truths he taught. How important an article, then, in a gospel minister's character, is his belief. And how great an evil it is in many of our churches, that his belief is considered of no importance. It is treating with indifference what is essential to a minister's personal religion. Indeed, those churches, that are not desirous to ascertain, whether a preacher believes the scheme of evangelical truth, are equally unconcerned as to his experimental godliness.

The same remarks are, in a considerable degree, applicable to the indifference, which churches show, respecting the religious sentiments of their members. Such indifference, often miscalled *charity*, is found in those only, who overlook the importance of regeneration, and are disposed to build up the church with materials, which the fire of the last day will consume.

Thirdly. The evil now under consideration rises in our view, when we consider *the extensive influence of a minister's religious sentiments upon his own conduct in the sacred office, and upon the interest of the church*. If a minister cordially believes the whole counsel of God, he will not shun to declare it; as Paul says of himself and the other apostles, *we believe, and therefore speak*. Peter and John expressed the same sentiment; *we cannot but speak the things, which we have seen and heard*. As a full exhibition of the truth is so capital a part of ministerial duty, how indispensable it is, that every minister fully believe the truth. For we are not to suppose that an honest man's preaching will go beyond his belief.

The beneficial effects of displaying evangelical truth need not be particularly described. They have been acknowledged in all ages of Christianity. The conversion of sinners, and the progressive holiness of the saints have taken place through the instrumentality of divine truth. On the other hand, how woful is the consequence of withholding the truth and propagating error. It has been felt, and is now obvious to every beholder, in many New England churches. Their faith, and with it their discipline and morals have been gradually corrupted. From the erroneous sentiments and loose conduct of ministers, multitudes of nominal Christians have taken a licence to cast off the restraints of the law and gospel, and to live according to the course of this world. They no longer feel the obligations of their holy profession, and are not distinguished from the children of disobedience. All the evils found in the churches are promoted by erroneous, unfaithful preachers. Their influence is pernicious also, with respect to men in gene-

ral. Conviction of sin is prevented. The wicked, instead of being solemnly warned, are flattered with delusions, and so sleep, undisturbed, in an impenitent state. Go to the places, where the salutary truths of the gospel are withheld, and false theories, empty declamations, or cold moral essays are substituted in their place. Do you find sinners deeply impressed with the criminality of living without God in the world, and with the importance of a penitent, godly life? Do you hear them seriously proposing the question, *What shall we do to be saved?* a question, which the apostles always rejoiced to hear, and were ready to answer, but which many clergymen at this day totally discountenance, and treat with scorn. What a pestilence in the Christian world is the influence of such ministers. Even the most godly have their share of the injury. What edification can they derive from the instructions of God's house, when the most momentous truths are passed over in contemptuous silence? What a disturbance and grief must it be to them, if, when going to the temple of religion, they cannot know, but that in the place where the light of heaven should shine, they shall be overshadowed with the mists of error? Does not men's attendance upon the gospel ministry, as it is conducted in many parts of New England, instead of promoting their salvation through belief of *the truth*, tend to a contrary purpose?

Ministers, who are not established in the belief and love of the gospel, will not be faithful in Christ's cause. They will not cultivate his vineyard, but leave it to be laid waste. They will resemble the shepherds so severely reproved by Ezekiel, who *fed themselves and not the flock. The diseased ye have not strengthened*, said God by the prophet, *neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.* They subject themselves to the fatal sentence of those, who *daub with untempered mortar, who heal wounds slightly, and cry, Peace, peace, when there is no peace.*

When, therefore, churches are negligent of the religious sentiments and the piety of their ministers, they show themselves wholly unconcerned respecting the effects of the gospel dispensation. In a degree they are responsible for all the mischief which is done by unqualified teachers. They are guilty of encouraging and supporting those, who not only refuse to go into the kingdom of heaven themselves, but, by the errors of their faith and the unholiness of their example, hinder others from entering. So that, if the woful influence of erroneous teachers is seen in the corruption of the faith, the discipline, and the morality of the churches; if nominal Christians are loosed from the restraints of religion, and openly conformed to the world; if conviction of sin is prevented, and the impenitent are flattered and hardened; and if God's own people, instead of being edified and comforted, lose the sensible blessings of religion, pine for want of spiritual food, or are for a time carried away

with the current of popular error and vice; if these, and other like effects take place, they are in a considerable measure to be charged to the criminal negligence of the churches respecting the religious sentiments and the personal holiness of gospel ministers.

Fourthly. Negligence as to the sentiments, which ministers hold and propagate, is *an implicit contempt of Christ and his gospel.* Is it not his peculiar glory, that he is "full of grace and *truth?*" Is it not one great end of his coming into the world, that he might *bear witness to the truth*: that he might scatter the clouds which hang over the world, and enlighten mankind with spiritual knowledge? Is not the mission of the Holy Spirit to guide men into *all the truth* one great advantage of the gospel state? In short, are not the doctrines of religion the substance of the revelation, with which God hath blessed the world? And is it not through them, that God sanctifies his people? How impiously, then, do many churches undervalue the gospel of Christ, yea, with what contempt do they treat him, and the design of his labours, sufferings, and blood? To what a low ebb is religion reduced, how are the impressions of God our Saviour erased from the minds of his professed friends, when they can unconcernedly behold a flood of errors overwhelming the land; when they can carelessly see those, who are set for the defence of the gospel, breaking down all the boundaries of truth, and publicly disclaiming, treacherously undermining, or "subtilizing into an airy phantom," those holy doctrines, which exalt Christianity above the darkness of paganism. Must all these things be endured, as little differences of opinion, which should not lessen our esteem, nor interrupt Christian communion, and which do not unfit men for a church state, nor even for the sacred office? What a false moderation, what a mere show of candour would this be in the churches of Christ! What a forgetfulness of their obligations to him, and a betraying of his honour into the hands of infidels. At best, what an inglorious neutrality in a cause, which ought to be dearer than life!

Can we seriously survey New England churches, and compare their present state with their pristine purity, without grief and amazement of soul? What discerning man does not see, what feeling Christian does not bewail the apostasy of these latter times, and the fatal success with which the open and secret enemies of Christ have laboured to poison the souls of men, and to effect the destruction of truth and godliness? Can we be Christ's disciples indeed, and behold with unconcern, the darkness of error overclouding the light of the gospel, and veiling its divine beauty? Must not our hearts swell with sorrow, to see that men proudly dare to villify, or studiously to conceal the eternal truths, to which the Son of God bore witness; that so many, who *know* the joyful sound, should love darkness rather than light, and offer their deluded souls a sacrifice to infernal malice; and that any who profess to believe the Bible, should behave with such cold indifference,

as if they were no wise concerned in the honour of the Redeemer; as if his cause might be innocently abandoned, and the treasures of wisdom in his gospel treated as empty speculations, or disputable, intricate points, and as if it were a trifling matter whether divine purity and light, or moral darkness possess our hearts, and prevail in the world. Is this the way, in which the friends, yea, the churches of God show their gratitude for the riches of his mercy? What perfidious treatment of that revelation, which his infinite love has bestowed! What an entertainment is this of those important truths, which flow from the mouth of the greatest prophet, and are supported by the strongest and most moving arguments; truths, which bear the stamp of ineffable wisdom, and are brightened by the lustre of an eternal excellence. And what lamentation is added to our grief, when we consider, that these evils exist in New England, where God hath made the clearest discoveries of himself; where he planted his church *a noble vine*, and his mercy cultivated it and rendered it fruitful from age to age; in New England, for which God hath done so much in his providence, and which he hath honoured and blessed, as a theatre of his abounding grace; in New England, whose churches have been justly famed for the purity of their faith, the strictness of their discipline, and the influence of their piety, and whose saints God hath set up, as illustrious examples to future ages. Can they, who love the Saviour, and duly value his word, view the apostasy of New England churches without blushing and amazement? And will they not seize every opportunity to show their adherence to the adorable mysteries of his gospel? What momentous arguments are these, friends of Immanuel, to raise your zeal, to add life and constancy to your endeavours and fervour to your prayers for the defence of the truth. The eternal love of God, who sent his Son to illuminate your souls with celestial knowledge; the wonders of the Saviour's grace; the native beauty, the divine simplicity of the gospel, surrounded with all the glories of redeeming love, recommended by every consideration of gratitude and duty, and testified by the loudest applauses of angelic hosts, furnish an endless train of irresistible motives, and conspire to animate your hearts with holy ardour in the cause of Zion. Lift up your eyes, and behold your exalted Lord. From his glorious throne he looks down to notice the order, the purity, and fidelity of his churches. He directs your eye to the scorn of the multitude, the hatred of the learned, the blindness and rage of rulers, and the furious efforts of infernal spirits, which afflicted him, but could never shake his resolution, or drive him from his cause. He points to the shame he despised, to purchase honour for you; to his torturing cross and dying blood, which saved you from everlasting death. He represents to you the alluring glories of a forgiving God, the pure joys of faith, and the eternal pleasures of the sanctuary above. He reminds you of what his almighty arm wrought for your forefathers, and shows the blessings,

which are deposited in this favoured land, as the goodly heritage of you and your children. And he waits to see what influence all these arguments will have upon you, and what return you will make for all this display of goodness. Will you, then, with an unfeeling heart, see him robbed of his majesty and glory, and his cause basely betrayed? Will you consider it, as a matter of indifference, whether his ministers preach, or his churches receive the distinguishing truths of his word? Can you, without emotion, see the dangers which beset unwary souls, and the approaching ruin of this declining age? Churches of New England, once comely and glorious, arise from your bed of sloth. Cast off the lukewarmness, which is so hated of God. Show yourselves on the Redeemer's side. Sacrifice all other interests, however dear, to the interest of truth; all other passions, however strong, to the cause of Zion, and all other persons, however great and honourable, to the honour of Christ. Behold the grace of your exalted Saviour, and hear that voice of mingled love and terror, which once warned the lapsed Ephesian church, and now warns you; *Remember, therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.* PASTOR.

ON THE DOCTRINE OF PERSEVERANCE.

THE reader doubtless recollects, that in the Panoplist for August, 1806, page 107, commenced some remarks, under the signature of J. C. on the difficulties supposed by the writer to be involved in the doctrine of *saints' perseverance.* Subjoined to these are some observations by another hand,* avowedly in reply to the former, and designed to elucidate the doctrine, and remove the difficulties suggested. The writer of the former remarks has no wish, nor design, to enter into a public discussion of the doctrine in question. The difficulties proposed were obvious. It was certainly desirable, that, if capable of a satisfactory explanation, they should receive it. These observations explain the motives of his first publication. He is about again to trespass on the patience of the public; and they may again demand his reasons. They will be found in what follows.

He acknowledges, with pleasure, the spirit of candour, which apparently dictated the observations of LUTHER. He acknowledges, likewise, the force and pertinency of many of his observations. If we are to view the arguments of LUTHER as intended to defend this doctrine upon the ancient, Calvinistic ground, it is readily conceded, that many of them are by no means destitute of force and ingenuity. But were they intended to defend it on *this* ground? We certainly conceive they were not. We may have mistaken the design of the writer. If so, we assure him the mistake is involuntary. The opinion of ancient Calvinists was, that the re-

.....

* Luther.

generate do ever, and at all times, retain some moral qualities, which distinguish them from the unregenerate; that, in the language of the apostle, *they cannot sin*, unto death, because *their seed remaineth in them*. But this opinion, to our apprehension, is not the foundation, on which *Luther's* arguments rest. For, in answer to the question of J. C. *What would have become of David, had he died in the midst of his crimes?* LUTHER replies, "*If he had died impenitent, he would have been lost.*" Here, it is conceived, the author fairly concedes, that, in his opinion, David did totally apostatize from God and holiness; that he fell, for a time, into precisely the same moral state, in which he was previously to his conversion. What LUTHER believes concerning David, he doubtless believes concerning other good men. He believes, that they are sometimes entirely holy, and sometimes entirely sinful. He not only believes, with the disciples of Mr. WESLEY, that there are some instances, in which saints fall from holiness; but, that they frequently do this; indeed, that the life of every Christian is little else, than an alternate rising into holiness, and sinking into sin. But though he agrees with the disciples of WESLEY, in believing that saints fall from holiness, he does not believe, with them, that any regenerate person will finally perish. He supposes, that the covenant of grace, though it does not prevent those who embrace it from becoming just as sinful as they were before, does, however, secure them from eternal perdition.

On supposition that J. C. agreed with the Methodists, as to the final defectibility of saints, what would LUTHER have him do? Would he have him believe, with Calvinists, that those who are born of God are always distinguished, by the temper of their hearts, from the unrenewed? No: he would have him believe no such thing. He is to meet the common opinion of Calvinists only half way; he must embrace their belief of the final salvation of the regenerate, but reject their belief that the regenerate always continue possessed of a holy principle.

If these be indeed the sentiments of LUTHER, it is impossible for us to perceive the pertinency or propriety of his remarks. On the ground, which he occupies, unless we have mistaken that ground, we conceive it impossible to defend the doctrine which he advocates. This is the reason of our again requesting the attention of LUTHER and the public to our remarks; because his arguments, however clear and forcible, in themselves, yet, resting, as we conceive, on an unstable foundation, have no tendency to obviate the difficulties we before suggested. Consistently enough with his scheme, God may be said to persevere in his determination to glorify the saints; but with no propriety can the saints be said to persevere, unless persevering, and *not* persevering, are terms of the same import.

Nor is it true, according to this theory, that God perseveres in his love to saints. If they be, at times, destitute of every moral quality to distinguish them from the unregenerate, he cannot, at

those seasons, love the one more than he loves the other. If it be said that he loves them because he designs to render them holy, and save them; it is obvious to reply, he had these designs when they were unrenewed; and yet he had, then, no more complacency in *them*, than in any other persons of the same moral character, not comprehended in his designs of salvation. Heb. v. 4, 5, 6. *It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance.* LUTHER tells us, that these words relate to real saints, and not, as some have supposed, to awakened sinners, partially reformed. Between these two opinions we make no decision; but would ask how this sense of the text coincides with the doctrine under consideration? The apostle, if speaking to renewed persons, tells them what would be the consequence should they fall away. It would be impossible to renew them again to repentance. This is LUTHER's explanation of the passage: but he still believes, that David did fall away, and that every regenerate person frequently falls away, and yet *is* renewed again to repentance. How is this? Somebody must be wrong. Will it be said, that by *falling away*, the apostle did not mean simply falling away, however complete, but an *irrecoverable* falling away? Then the text will amount precisely to this; "Those, who fall irrecoverably, it is impossible to recover;" which would be true indeed, but not much in the apostle's way of writing. Did any person need to be informed, that if he remained impenitent till death, he could not be renewed, by repentance, before death? Pray what defection was it, against which these Hebrews were so solemnly warned? Did the apostle mean to convey this sentiment; "If you are once excluded from the covenant of grace, it will be impossible to introduce you into it again"? How could they be excluded from this covenant? Not in consequence of *total apostasy*, according to LUTHER's doctrine; for David is supposed, by him, to have been in the same moral state, during his fall, as Paul, or John before his conversion. If, therefore, apostasy could have excluded him, he would have been excluded.

LUTHER very justly observes, that "it is the method of inspiration, to shew saints, on the one hand, the crown of righteousness which awaits the faithful; on the other, the certain ruin which will overtake them, if they *turn again to folly*." But do not *they* turn again to folly, who lose every particle of holiness, and become perfectly sinful? Yet he does not suppose, that certain ruin awaits such. Nay, he supposes that many such will certainly be saved. We are told again, that "the doctrine of perseverance ought never to be viewed in such a light, as to render persevering diligence in well doing less necessary, than it would be, if the doctrine were not true." We are by no means disposed to controvert this: But does not

what LUTHER would have us consider as the doctrine of perseverance render this less necessary, than it would be, if the doctrine were not true? The Arminian says, "If there is in myself nothing of holiness, I am in a state of condemnation." The Calvinist says the same. Whereas the doctrine in question asserts, that David, when absolutely destitute of holiness, was, nevertheless, in the covenant of grace; and, of course, that a person's finding in himself, at present, no exertion nor principle of piety, proves nothing against his being in the covenant of grace, nothing against his being an heir of glory. The Calvinist tells a professor, "If you entirely lose holiness, you are lost." The abetter of the new doctrine tells him, or may tell him, consistently with his principles, "Every believer frequently becomes divested of all his holiness; and therefore your finding yourself destitute of holiness, at present, is no proof of your being unregenerate." The one makes perseverance in *well doing* necessary to salvation; the other does not.*

The writer assures the public, that the above remarks are by no means intended directly or indirectly to operate against the doctrine of saints' perseverance, but against an attempt to defend that doctrine on grounds, that he cannot but consider as unscriptural. J. C.

.....

* See this doctrine more particularly considered by a writer in the Panoplist for December last, page 299.

Selections.

LUTHER'S LETTER TO ERASMUS.

To the life of Luther, already published, it is thought proper to subjoin the following extract of his letter to Erasmus, which is here introduced, with some of the remarks which accompany it in Dr. Haweis' Church History.

"IT has been often suggested, that the Reformers themselves were at variance on the most important doctrines of the gospel; and that Luther and Calvin differed greatly in the fundamental articles of their creed. Whereas, except in the matter of Christ's presence in the Eucharist, all the eminent men among the reformers of that day, concurred in the same fundamental truths. As I have been charmed myself (says Dr. Haweis) with the plainness and simplicity of the testimony of Luther, exhibited in the following extract, I have produced it as the most conclusive proof of the sentiments of this great reformer.

"It is among our deepest miseries, and the proof of our sad declensions, that we, of latter times, have departed from "the faith once delivered unto the saints;" revived in *that day* in all its primitive glory: and, thanks be to God, after long obscurity, again rising in its bright-

ness in the present generation. May its great Revealer manifest his own almighty influence, and cause the word of truth to run and have free course, and be glorified throughout the world.

"Erasmus had attacked Luther on the doctrines of predestination and grace; and according to the present cant of objectors, he urged, "What can be more useless than to publish this paradox to the world? namely, that whatever we do, is done, not by *virtue of our own free will*, but in *a way of necessity*, &c. What a wide gap does the publication of this tenet open among men, for the commission of all ungodliness? What wicked person will reform his life? Who will dare to believe himself a favourite of Heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need or the utility of spreading these notions from whence so many evils seem to flow?"

"To this Luther triumphantly replies, "If, my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extraordinarily heated on the occasion? In that case your arguments affect not *me*; for there is no person now living in the world, who is a more avowed enemy to the doctrines of men than myself.

But, if you believe the doctrines in debate between us to be, (as indeed they are) the doctrines of God; you must have bid adieu to all sense of shame and decency, thus to oppose them. I will not ask, whither is the *modesty* of Erasmus fled? but, which is much more important, where, alas! are your fear and reverence of the Deity, when you roundly declare, that this branch of truth, which he has revealed from heaven, is at best *useless*, and unnecessary to be known? What! shall the glorious Creator be taught by you his creature, what is fit to be preached, and what to be suppressed? Is the adorable God so very defective in wisdom, and prudence, as not to know, till you instruct him, what would be *useful* and what pernicious? Or could not *He*, whose understanding is infinite, foresee, previous to his revelation of this doctrine, what would be the consequences of his revealing it, till those consequences were pointed out by *you?* You cannot, you dare not, say this. If then it was the divine pleasure to make known these things in his word; and to bid his messengers publish them abroad, and to leave the consequences of their so doing to the wisdom and providence of him in whose name they speak, and whose messages they declare; who art thou, O Erasmus, that thou shouldest reply against God, and say to the Almighty, what doest thou? St. Paul, discoursing of God, declared peremptorily, *whom he will he hardeneth;* and again, *God willing to shew his wrath, &c.* And the apostle did not write this to have it stifled among a few persons, and buried in a corner; but wrote it to the Christians at Rome: which was, in effect, bringing this doctrine upon the stage of the whole world; stamping an universal *imprimatur* upon it: and publishing it to believers at large, throughout the earth. What can sound harsher in the un-

circumcised ears of carnal men, than those words of Christ, *many are called, but few are chosen?* and elsewhere, *I know whom I have chosen.* Now these, and similar assertions of Christ and his apostles, are the very positions which you, O Erasmus, brand as useless and hurtful. You object, if these things are so, who will amend his life? I answer, without the Holy Ghost no man *can* amend his life to purpose. Reformation is but varnished hypocrisy, unless it proceed from grace. The elect and truly pious are amended by the Spirit of God: and those of mankind, who are not amended by *him*, will perish. You ask moreover, who will dare to believe himself a favourite of Heaven? I answer, it is not in a man's own power to believe himself such, upon just grounds, till he is enabled from above. But the elect shall be so enabled: they shall be enabled to believe themselves to be what indeed they are. As for the rest, who are not endued with faith, they shall perish; raging and blaspheming, as you do now. But, say you, these doctrines open a door to ungodliness. I answer, whatever door they may open to the impious and profane, yet they open a door of righteousness to the elect and holy, and shew them the way to heaven, and the path of access unto God. Yet you would have us abstain from the mention of these grand doctrines, and leave our people in the dark, as to their election of God. The consequence of which would be, that every man would bolster himself up with a delusive hope of a share in that salvation, which is supposed to lie open to all: and thus genuine humility, and the practical fear of God, would be kicked out of doors. This would be a pretty way indeed of stopping up the gap Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended, it would be in fact opening a gulph into the nethermost hell. Still you urge, where is either the necessity or utility of preaching predestination? God himself teaches it, and commands *us* to teach it: and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny, but simply to revere both him and it. He who alone is all-wise and all-just, can in reality (however things appear to us) do wrong to no man; neither can he do any thing unwisely or rashly. And this consideration will suffice to silence all objections of truly religious persons. However, let us, for argument's sake, go a step farther. I will venture to assign, over and above, two very important reasons why these doctrines should be publicly taught: 1st. For the humiliation of our pride, and the manifestation of divine grace. God hath assuredly promised his favours to the truly humble. By the *truly humble*, I mean those who are endued with repentance, and despair of saving themselves: for a man can never be said to be truly penitent and humble, till he is made to know that his salvation is not suspended, in any measure whatever, on his own strength, machinations, endeavours, free will, or works: but entirely depends on the free pleasure, purpose, determina-

tion, and efficiency of another, even of God alone. Whilst a man is persuaded that he has it in his own power to contribute any thing, be it ever so little, to his own salvation: he remains in carnal confidence: he is not a self despairer, and therefore he is not duly humbled before God; so far from it, that he hopes some favourable juncture or opportunity will offer, when he may be able to lend an helping hand to the business of his salvation. On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the author and finisher of salvation, such a person despairs of self-assistance: he renounces his own will and his own strength: he waits and prays for the operation of God: nor waits and prays in vain. For the elect's sake therefore these doctrines are to be preached: that the chosen of God, being humbled by the knowledge of his truths; self emptied and sunk into nothing as it were in his presence, may be saved in Christ, with eternal glory. This then is one inducement to the publication of the doctrine; that the penitent may be made acquainted with the promise of grace, and plead it in prayer to God, and receive it as their own. 2d. The nature of the Christian faith requires it. Faith has to do with things not seen. And this is one of the highest degrees of faith, stedfastly to believe that God is infinitely merciful, though he saves (comparatively) but few, and condemns so many; and that he is strictly just, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now these are some of the unseen things whereof faith is the evidence. Whereas, was it in my power to comprehend them, or clearly to make out *how* God is both inviolably just, and infinitely merciful, notwithstanding the display of wrath, and seeming inequality in his dispensations, respecting the reprobate, faith would have little or nothing to do. But now since these matters cannot be adequately comprehended by us, in the present state of imperfection, there is room for the exercise of faith. The truths, therefore, respecting predestination in all its branches should be taught and published. They, no less than the other mysteries of Christian doctrine, being proper objects of faith, on the part of God's people."

EXTRACT OF A LETTER FROM DR. DODDRIDGE, TO MR. PEARSALL, OF TAUNTON, CONTAINING A REMARKABLE RELATION.

"THERE was a German, who laid himself out for the conversion of the Jews, lately in London, one of the most susprising linguists in the world: he formed a resolution, when but five years of age, of learning the languages in use amongst the Jews, without any reason that could be assigned; so that the pure Hebrew, the Rabbinical, the *lingua Judaica*, which differs from both, and almost all the modern languages of the then European nations, were as familiar to him as his own native tongue. With this furniture,

and with great knowledge of God and love to Christ, and zeal for the salvation of souls, he had spent twelve of the thirty-six years of his life in preaching Christ in the synagogues, in the most apostolic manner, warning the Jews of their enmity to God; of their misery, as rejected by him; of the only hope that remains for them, by returning to their own Messiah; and by seeking from him righteousness of life, and placing their souls under the sprinkling of the blood of that great sacrifice. God blessed his labours in many places! In Germany, Poland, Holland, Lithuania, Hungary, and other parts through which he had travelled, more than 600 souls owned their conversion to his ministry, many of whom expressed their great concern to bring others of their brethren to the knowledge of that great and blessed Redeemer; and besought him to instruct their children, that they might preach Christ also.

Dr. Doddridge adds, that he heard one of his sermons, as he repeated it in Latin: that he could not hear it without many tears; and that he told him that sermon converted a Rabbi, who was master of a synagogue.

Evan. Mag.

ANECDOTES.

A NOTORIOUS swearer, who was a sawyer, being employed in cutting coffin-boards, and finding one of the pieces of timber out of which they are cut harder than usual, said to his companion, "This is a d—d hard piece; it will make somebody a d—d good coffin." He had no sooner uttered these words, than he fell backward, and expired immediately. It is remarkable that his own coffin was made from that very piece of wood of which he had been speaking.

Serious matters, like death, should never be spoken of in a light and jocose, much less in a profane manner.

THE INSOLENCE OF INFIDELITY SILENCED BY THE TESTIMONY OF TRUTH.

A SCOFFING infidel of considerable abilities, being once in the company of a person of weak intellects, but a real Christian, and supposing, no doubt, that he should obtain an easy triumph, and display his ungodly wit, put the following question to him:—"I understand, Sir, that you expect to go to heaven when you die: Can you tell me what sort of a place heaven is?" "Yes, Sir, replied the Christian, *Heaven is a prepared place for a prepared people;* and if your soul is not prepared for it, with all your boasted wisdom you will never enter there."—

'For vain applause transgress not scripture rules;
'A witty sinner is the worst of fools.'

YOUTHFUL BENEVOLENCE.

IN the institution of Saint Catherine at Petersburgh, under the direction of Madam Bredhoff, an elderly lady of distinguished talents and sweetness of disposition, the following little circumstance occurred:—In this institution, which is supported by the Empress dowager, a limited number of young ladies are admitted, free of expense, by

ballot; but others are received upon paying, as it is termed, a pension. At the last admission, two little girls, the eldest not exceeding ten years of age, the daughters of a naval captain, the father of a large family, presented themselves, and drew, the one a prize, and the other a blank. Although so young, they concluded that fate had, in this manner, resolved upon their separation; they felt it, and wept. Another young lady, to whom the next chance devolved, drew a prize; and observing the distress of the sisters, without holding any communication with their parents, or with any other person, spontaneously ran up to the luckless little girl, presented her with the ticket, and leading her up to the directress, said, "See, Madam, I have drawn a prize! but my papa can afford to pay the pension, and, I am sure, will pay it for me;—pray, let one who is less fortunate enjoy the good that has happened to me." This charming anecdote was immediately reported to the Empress dowager, who expressed the highest delight, and paid out of her own purse the pension of the little benefactress.

Carr's North. Sum. p. 369.

A GOOD HINT FOR MEN IN BUSINESS.

"I ENDEAVOUR (says the late Dr. Fothergill in a letter to one of his friends) to follow my business, because it is my duty rather than my interest; the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place. At my first setting out I wished most fervently, and I endeavour after it still, to do my business with all the diligence I could, as a present duty, and to repress every rising idea of its consequences, knowing that there was an Hand which could easily overthrow every pursuit of this kind, and baffle every attempt either to acquire wealth or fame."

Lettsome's Life of Dr. Fothergill.

IT is said that the late Rev. John Brown of Haddington, when passing the Firth of Forth, between Leith and Kinghorn, had for a fellow passenger, one who appeared to be a Highland nobleman. Mr. B. observed, with much grief, that he frequently took the name of God in vain; but suspecting that to reprove him in the presence of the other passengers might lead only to irritate him, he forbore saying any thing till he reached the opposite shore. After landing, Mr. B. observing the nobleman walking alone, stepped up to him, and said, "Sir, I was sorry to hear you swearing while on our passage. You know it is written, "Thou shalt not take the name of the Lord thy God in vain." On this the nobleman, lifting his hat and bowing to Mr. B. made the following reply: "Sir, I return you thanks for the reproof you have now given me, and shall endeavour to attend to it in future: but," added he, "had you said this to me while in the boat, I believe I should have run you through with my sword."

THE power of conscience was lately manifested in a remarkable degree, in a man of the name of Cooper, of Hawkesbury-Upton, Gloucestershire. He had long endured a great horror of mind;

and, about an hour before his death, declared the cause of it; which was, that, about forty years ago, he had assisted another man, of the name of Horton (who died about two years since) in murdering a Mr. Rice, a surveyor of the roads, whose body they threw into a well, where, soon after the fact, it was found; but the murderers were not known till now.—How many dreadful secrets will come out at that great day, when the all-wise and almighty Judge shall make inquisition for blood! and how dreadful will be the operation of conscience in the world of misery, in the retrospect of innumerable crimes unpardoned! Blessed are they who have an interest in the blood divine, which cleanseth from all sin! *Evan. Mag.*

Sir John Mason, in the reign of Edward the Sixth, being near his dissolution, and sensible he had but a short time to live, upon his death-bed called for his clerk and steward, and delivered himself to them to this purpose: —"I have seen five princes, and have been privy counsellor to four; I have seen the most remarkable observables in foreign parts, and have been present at most state-transactions for thirty years together, and I have learned this, after so many years' experience, That seriousness is the greatest wisdom, temperance the best physic, a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy counsellor's bustles for an hermit's retirement, and the whole life I lived in the palace, for one hour's enjoyment of God in the chapel." He concluded with saying, "All things else do now forsake me besides my God, my duty, and my prayers."

Evan. Mag.

Review of New Publications.

A Sermon, containing reflections on the solar eclipse, which appeared on June 16, 1806, *delivered on the Lord's day following. By* Joseph Lathrop, d. d. *pastor of the first church in West Springfield. Second edition.* Springfield, Mass. Henry Brewer. pp. 20.

The aged and respected author of this discourse has chosen for his text, Amos viii. 9. *It shall come to pass in that day, saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.* He observes, that as Amos was a shepherd, who watched his flock by night, he would naturally take notice of the different appearances in the heavens; and that hence we find his prophecy tinctured with astronomical allusions. He remarks also, that according to Archbishop Usher, there were two eclipses of the sun in the time of Amos, which happened at solemn festivals, and struck the people with great consternation; and he considers the text as prefiguring, by allusion to an event of this gloomy kind, the calamities,

which hung over the house of Israel. After these introductory observations, he makes a few moral and religious reflections. 1. *That we have reason to rejoice in the progress, which has been made in the sciences, and particularly in astronomy.* 2. *That an eclipse of the sun may properly lead us to contemplate the gloomy changes, which await us in this guilty and mortal state.* 3. *That the darkening of the earth in a clear day brings to mind the final judgment.* 4. *That total darkness at noon-day reminds us of the solemn scene of the Saviour's crucifixion.* 5. *That the cheerful light, which follows an eclipse, is a natural emblem of that moral change, in which a soul is brought out of the darkness of sin and guilt into the marvellous light of purity, pardon, and peace.* 6. *That the obscuration of the sun in the sky bids us contemplate the uninterrupted brightness of the heavenly state.*

To those, who are acquainted with the excellent theological publications of the American clergy, it will be needless to commend the correctness, perspicuity, and simplicity, which mark the style of Dr. Lathrop. The following paragraph, which is found under the *first reflection*, furnishes no unfavourable specimen of his manner.

"We see innumerable worlds rolling around us, at vast, but various distances; with different, but inconceivable rapidity. These all perform their motions with regularity, and observe their times with exactness. They obey their destination, they keep their order, they never interfere. Shall we not fear the power, admire the wisdom, adore the goodness of that Being, who made and adjusted, who sustains and directs such a stupendous system, and renders it subservient to our happiness? These rational sentiments are pleasant and delightful in themselves; and far more conducive to piety and virtue, than the terrors of that superstitious ignorance, which views every comet flaming in the sky, every obscuration of the sun at noon-day, every failure of the full orbed moon at night, every unusual noise bursting from the clouds, every strange appearance in the heavens, and in the earth, as awfully portentous of some dire, but unknown, calamity."

The following passages, under the *fifth reflection*, indicate correct views of divine truth, and will be welcome to the Christian.

"How sad and gloomy is the condition of a guilty mortal, who, convinced of his numerous transgressions, feels himself condemned to eternal death. The divine law, which was delivered from Sinai in smoke and darkness, in clouds and tempest, thunders terror and destruction in his ears. But how happily is his state reversed, when light, beaming from Mount Sion in the discoveries and promises of the gospel, breaks in on his soul, exhibits to him a dying Saviour, a forgiving God, a sanctifying Spirit? What joy springs up, when he finds the power of sin subdued, his enmity to God slain, his opposition to the gospel conquered, and every thought captivated to the obedience of Christ? The light is sweet, and its sweetness is increased by its succeeding to previous darkness. So the hopes and comforts of religion in the soul are exalted by their contrast to preceding anxieties and fears. Ye awakened, desponding souls, look up to the Sun of Righteousness. He shines from heaven with salvation in his beams. However guilty, unworthy and impotent ye feel, there is grace sufficient for you; there is righteousness to justify you, promises to support you, the Spirit to help you. Light arises in darkness. Turn your eyes from the cloud, and direct them to the sun. Christ came a light into the world, that whosoever believeth in him should not walk in darkness. Look to him and be ye saved."

A Sermon preached before the General Assembly of the Presbyterian Church in the United States of America; by appointment of their standing committee of missons, May 19, 1806. *Published at their request. By* ELIPHALET NOTT, *D. D. President of Union College in the State of New York.* Philadelphia. J. Aitken.

THE preacher chose for his text the following words, 1 Cor. xv. 58. *Always abounding in the work of the Lord.*

"By abounding in the work of the Lord may be understood an acquiescence in the divine government, and a constant and cordial co-operation with the Divine Being, in accomplishing its objects; one of which, and an illustrious one too, is the establishment of the *universal reign of the Messiah on earth.*" p. 7.

The object of the discourse is to induce the co-operation of the auditors in this work of the Lord with respect to the pagan tribes.

With this view the author proceeds immediately to notice the following particulars; viz. *The certainty of Christ's kingdom. Its perpetuity. It is to be advanced by human exertions. To succeed in such an attempt will be glorious. Even to fail, after having made sincere endeavours in so good a cause, will be glorious.*

We think a text might easily have been found more impressive, and better agreeing with the general design of the sermon: but we cannot easily conceive of a sermon better adapted to the occasion.

Dr. Nott entertains very high ideas of the final progress of the gospel, and supposes the millennium is to consist not of a thousand years literally, but either of as many years as there are days in this period, i. e. 360,000, or else of an indefinite but vast number.

"This opinion, that Christ shall reign a thousand years on earth, gives a very different aspect to the present state of things, and furnishes no inconsiderable relief to the dark and dismal picture which this world would otherwise present. How different will be the entire view, should it appear in the sequel, that the thousand years of peace promised to the church, are prophetic years, and denote not a millenary, but a vast duration." p. 11.

Every friend to the best interests of man would rejoice at finding this opinion supported by Scripture. How far the passages adduced in this sermon constitute such a support, we leave the reader to determine.

That there is considerable force in the following argument, we think, cannot be denied.

"In the economy of redemption, four thousand years were spent in preparing the way for the introduction of Messiah, the birth of Christ. Two thousand more in vanquishing his enemies, and fixing the boundaries of his empire—an empire which is to endure but for a thousand years! Satan triumph in this world six thousand years, Jesus Christ one! Is this consonant to the dictates of reason, or the analogy of providence?" p. 12.

Another argument is this. If the millennium continue but simply a thousand years, the world will not exist much more than a thousand years longer. The Doctor thinks, that according to scripture representation (Ps. cii. Isa. li. Heb. i.) the earth will not be destroyed till it shall have waxen old and decayed.

"As doth a garment, so God declares, that heaven and earth shall wax old. And till they have waxen old they shall not be destroyed. They must first be despoiled of their beauty, marked by the lines, and palsied by the influence of age." p. 17.

As this noble structure of heaven and earth appears so

sound and bright, after the wear of almost *six* thousand years, the author concludes that with common use it may endure more than *one* thousand years to come.

"It does not appear that those heavens and this earth, which after the lapse of six thousand years, still display so much magnificence, and shine in so much glory, will, in little more than a thousand years, have grown old as doth a garment, and become unfit for use." p. 18.

A prudent man may judge how long a garment will last; a skilful artificer, by examining the timbers of a building, may judge how long it will stand; but none, it is believed, but the divine Architect, so thoroughly knows the structure of the universe, as to foretel either its continuance or dissolution.

The following reflections, arising from this extended view of the Millennial period, are animating, and furnish a fair specimen of our author's style and manner.

"What ideas does this article give us of the designs of Deity in creation and redemption! How august appears the character, how complete the victory of Jesus! Where once stood his cross now stands his throne. And the same world which once saw the transitory triumph of his adversary, now sees his own abiding triumph, and pays to his divinity a perpetual homage. This glorious period the death of Christ principally respects. All previous conquests are unimportant. Those subdued by his grace during six thousand years, will be few compared with the number who shall crown his final triumph. How great that number will be I dare not even conjecture. But, though I dare not, I love to agitate the question; to recount the hundred and forty and four thousand; to contemplate, and to become absorbed, in that great multitude of the redeemed, from among all nations, a multitude which no man can number."

In relation to that happiness which believers will experience, at meeting in heaven, those, whom their charity has been instrumental of saving, the preacher exclaims,

"Moment of unutterable extacy! Angels, could angels covet, might emulate your bliss, and sigh to become partakers in it." p. 33.

Will not the angels experience as great bliss at beholding the redeemed of the Lord return to Zion, as any of their fellow beings, who may have been instrumental in bringing them thither?

Though we cannot give our unqualified approbation of this sermon, we, on the whole, consider it as possessing no ordinary degree of merit. It is evangelical and deeply impressive. The author imitates, with much success, the thundering eloquence of the French pulpit. One can hardly read the following paragraphs, without believing, that the writer had received the falling mantle of Pastor Saurin. In reference to the Pagan world he exclaims,

"And now, O my God, what more shall I say? Can the unfeeling heart of man contemplate miseries the most extreme, and not be moved?—From the hill of Zion, beaming with light, and smiling with life, let me direct your view to the vale of darkness, and the shadow of death.

"Yonder are the pagans. Friends of humanity, O that I could describe them to you!—cold, naked, famished, friendless; roaming the desert, burning with revenge, and thirsting for blood.—Yonder are the pagans. Friends of Immanuel, O that I could describe them to you, assembled on the ground of enchantment, practising the delusions of witchcraft, insulting the heavens by the sacrifice of dogs, and paying their impious adorations at the shrines of devils!

From these profane devotions, the hoary warrior retires. His steps totter with age, he reaches the threshold of his hut, and sinks beneath infirmi-

ties, on the cold earth, his bed of death. No sympathizing friend partakes in his misery, no filial hand is stretched out for his relief. The wife of his youth has forsaken him; his daughters are carried captive; his sons have been slain in battle. Exhausted with sufferings, and weary of life, he turns his eye upon the grave. But the grave to him is dark and silent. Not a whisper of comfort is heard from its caverns, or a beam of light glitters on its gloom. Here the curtain drops, time ceases, eternity begins: Mighty God, how awful is the scene which follows! But I dare not attempt to lift the veil that covers it. A moment since, and this immortal soul was within the reach of prayer: now its destiny is fixed, and just, eternal Sovereign! are thy decisions." p. 28, 29.

Again;

"Can it be that the tender mercies of such an auditory are exhausted? Have you then nothing more to lend to Jesus Christ? Have you no longer any alms to bestow on your suffering brethren, and shall I tell them you have not? shall I recall the missionaries you have sent them, and extinguish the hopes which your former charities have inspired? Shall I pronounce on the savages their doom, shall I say to the pagan just emerging from the gloom of nature and directing his steps towards the hill of life, *Go back into your forest, cover again your altar with victims, mutter your nightly orisons to the stars, and be satisfied with the vain hope of the country beyond the hills?* Are these the sentiments of Christians; Christians whose hearts have been softened by redeeming love, whose immortal hopes rest on sovereign mercy, and whose unceasing song, through eternal ages, will be, grace, rich grace?" p. 37, 38.

The Hurt that Sin doth to Believers; to which is added, a word of entreaty to all those, that name the name of Christ, to depart from iniquity. By NATHANIEL MCINTIRE. Boston. Belcher and Armstrong. 1806. pp. 41.

THIS little pamphlet, the production of a layman in a humble walk of life, bears the marks of piety and good sense. The author seems to possess an intimate acquaintance with the Scriptures. Some little inaccuracies must be expected, but they are readily overlooked by those, who wish for a plain representation of important truth, and who prefer a pious sentiment to an elegant period.

Religious Intelligence.

UNITED STATES.

REGULAR intercourse has for some years past subsisted between the General Assembly of the Presbyterian church, and the General Association of the State of Connecticut. Lately the Convention of the State of Vermont have been received into the connexion. Delegates from each of these representative bodies attend and act at their respective annual meetings, and communicate information concerning the state of religion, within their several jurisdictions, and confer together, with a view to devise measures best adapted to preserve the harmony and advance the prosperity of the churches. Much advantage to the cause of our common Christianity has already been the result; & it is earnestly hoped that the Congregational churches in Massachusetts and New Hampshire will speedily make the necessary arrangements for joining in this useful intercourse.

The General Assembly, at their meeting in May last, received the following report from the Rev. Gershom Williams, their delegate to the Convention of Vermont;

"That agreeably to appointment, he attended during the whole of their sessions, which were held at Pittsford—that he was received and treated in a manner, which discovered high respect for the General Assembly; that no very important business except the common concerns of their church, came before them—that very agreeable accounts were received of the revival of religion in various parts of the State—that the churches in that quarter appear to be dwelling together in harmony, and that within the term of three years past, a very great change, favourable to the cause of religion, has taken place—that it has been a time of refreshing, in which the visible church has been greatly increased—that they have come into more regular order; and are combining their councils in exercising the discipline of the church:—that they appear cordially desirous that the intercourse now begun between them and the General Assembly may be continued."

The Assembly, at their meeting in May, 1805, submitted to the consideration of the several Presbyteries in their connexion, "an Overture respecting the education of pious youth for the ministry." In May, 1806, the Assembly resumed this important subject, and having been made acquainted with the opinions of the several Presbyteries, which happily were in unison, they "determined, that *the part of the overture, which relates to the selection and education of young men of piety and talents for the gospel ministry*, presents a plan, which they consider as well deserving their countenance and support. It is, indeed, an obvious and melancholy fact, that the candidates for the gospel ministry, within the bounds of the Presbyterian church, at present, is greatly disproportionate to the demand, which is made for their services; and that the rapid increase of vacant congregations, taken in connexion with the youth, who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measures be not taken to furnish a supply of ministers, much greater than the existing state of things is likely to produce. The Assembly were, indeed, deeply affected by the view, which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures, which circumstances permit, to remedy the evil, which exists, and to prevent its augmentation. But, as the Presbyteries of which the Assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the Presbyteries immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconvenience of both. With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every Presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to press it upon the parents of pious youth to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling—to make vigorous exertions to raise funds to assist all the youth, who may need assistance—to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety*—to inspect the education of these youth during the course both of their academical and theological studies, choosing for them such schools, seminaries, and teachers, as each Presbytery may judge most proper and

advantageous, so as eventually to bring them into the ministry, well furnished for their work—and the Assembly do hereby order, that every Presbytery under their care, make, annually, a report to the Assembly, stating particularly what they have done in this concern, or why (if the case so shall be) they have done nothing in it;—and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the Presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business.

"The Assembly called upon the synods, which manage the missionary business in a separate capacity, to report their diligence and success in this work.

"A report on this subject was presented by Mr. Matthews, in behalf of the synod of the Carolinas. From this, it appeared, that in the course of the year preceding the last meeting of synod, they had two missionaries employed for about nine months each, at the Natchez, and parts adjacent; and that the reports received from the missionaries gave great hopes of continued success, in the mission to that quarter:—that one other missionary had spent one month in missionary labour, in the North Western parts of the State of North Carolina: that some of the missionaries appointed by the synod, had been prevented from fulfilling their appointments; and that the synod have directed the Presbytery of Orange to ordain Mr. James Smilie, with a view to his returning as a missionary to the Natchez.

"The synod of Pittsburg did not make a formal report on this subject; but a letter to the chairman of the Committee of Missions, from the Board of Trust, which has the immediate direction of the missionary business in that synod, was laid before the Assembly and read.

"From this it appeared that the synod of Pittsburg, with a commendable zeal and flattering prospects of success are attempting the instruction and civilization of the *Wyandot Indians*, residing at, and near Sandusky; that the synod sent three missionaries thither last summer, each of whom spent two months or more in the service, and were well received by the Indians: that the Indians, having expressed a strong desire to have the gospel established in the nation, a school for the education of their children and the arts of civil life introduced among them; the synod, encouraged by these favourable appearances, had made the greatest efforts to follow the leadings of divine Providence in this case.

"That they have employed the Rev. Mr. Joseph Badger as a stated missionary for one year; two white men as labourers, of whom one to be eventually employed as a schoolmaster; one black man (acquainted with their language, and hopefully pious) and his wife: they have also purchased sundry live stock, household furniture, implements of husbandry, a boat for transportation, &c. all of which were to be forwarded to Sandusky, about the first of April last; that the synod, animated with a noble zeal in this glorious cause, are extending their views to the *Seneca Indians*, settled on the Alleghany river, and devising means for bringing them "out of darkness into marvellous light."—On the whole, the Assembly were highly gratified by the prospects opened to them by the synod of Pittsburg; and only regret the want of means to realize the blessings they present.

"The following letter having been read before the Assembly, they agreed to recommend, and do hereby recommend it to the attention of all their Presbyteries, and the youth concerned:

"THE College of New-Jersey was originally founded with a particular view to promote the interests of religion, as well as learning, by training up men of piety and talents for the ministry of the gospel. The Trustees of the institution have ever been attentive to this great object, and have made the most generous provision for the support and instruction of theological students. As the encouragements here offered to such students are but little known, the Faculty take the liberty of mentioning them to you, and requesting you to co-operate with them in carrying into effect the benevolent designs of the trustees, by sending hither any young men with whom you are acquainted,

who may need the advantages that are here to be enjoyed.

"All persons who are actually engaged in the study of theology, at whatever institution they may have received the preliminary parts of their education, may, on producing proper testimonials of their character, pursue their farther studies here at the moderate charge of one dollar a week for board, and enjoy the assistance of the President and Professor of Theology, without any fee for instruction. This professor gives lectures to the Theological Students twice in the week; and at each succeeding meeting examines them strictly on the subject of the preceding lecture. His course of Lectures embraces Divinity, Ecclesiastical History, Church Government, Christian and Jewish Antiquities, and the Duties of the pastoral Office. He instructs those who desire it, in the Hebrew language, so useful, and almost indispensable to a good divine.

"At every meeting, one or more of his pupils submits to his criticism and remarks, an essay or a sermon on a subject previously assigned. The Professor, together with the President of the College, holds a Theological society once in the week for the discussion of important questions, immediately relative to the science of Divinity.

"The emulation and encouragement communicated by a variety of fellow students, the opportunity of cultivating any branch of science, and an access, at all times, to a large and well selected Theological Library, are other advantages of no small consequence.

In behalf of the Faculty,
SAMUEL S. SMITH, *President.*"

We add a half sheet to the present Number to admit entire the following

Report of the Trustees of the Hampshire Missionary Society, made at their Annual Meeting in Northampton, the last Thursday in August, 1806.

THE Trustees inform the Society, that the missionaries, employed the last year, completed their respective Missions without any special inconvenience, with honour to themselves, and advantage and success to the common cause.

Rev. Messrs. Payson Williston and Thomas H. Wood, laboured in the counties of Onondago and Chenango; each of them fifteen weeks. Mr. Wood rode 1400 miles, preached 70 sermons, administered the Lord's supper once, baptism 15 times, visited 11 schools and about 300 families, attended several conferences and distributed the Society's books, as he had opportunity, and found there was need.

Mr. Williston was not less active, laborious and faithful in performing the several parts of his mission.

Rev. Royal Phelps performed a mission to the westward of only 8 weeks. From his journal it appears that he had a truly missionary spirit, and laboured without ceasing, and to much effect. These missionaries, who have entirely approved themselves to the Trustees, assure you of the respect with which they were commonly treated: of the readiness shewn to hear the word preached; to receive more private instruction and attend conferences for religious conversation. Their services were gratefully acknowledged. A repetition of similar ones earnestly requested, missionary institutions highly estimated, and their benevolent exertions almost every where thankfully owned. Often it was difficult for the people to utter all they wished and experienced. In divers places an hearing ear was granted. The hearers hung on the lips of the animated speaker; eager to hear, desirous to improve, slow to depart and ready to return. Impressions were made by the truth, faithfully and powerfully preached, which, it is hoped, will be permanent. The Holy Spirit working effectually with the word: renewing the heart and reforming the life. They state that such is the destitute and helpless condition of many of the new settlements that they still greatly, and probably will long need all, which the funds of this society, and other societies, will be able to do for their relief. Many of the infant plantations are small and scattered: some of them are divided in their religious opinions, and some are broken by sharp and unchristian contentions. Messrs. Williston and Wood had a

friendly interview with the New-Stockbridge Indians, under the immediate care of the Rev. Mr. SERGEANT. Something was said relative to a mission among some remote tribes of Indians; particularly the Miami and Delaware. Though at present your funds are small, and though few are qualified, and inclined to undertake such a mission, and though yet little is doing, the friends of souls are earnestly looking for the time when a wider door may be opened to preach to the natives the everlasting gospel of the blessed God and our Saviour.

Rev. Messrs. Joseph Field, Samuel Sewall and John Dutton fulfilled a mission, in the whole, of fifty-four weeks, in the counties of Oxford and Kennebec in the District of Maine. Mr. Field preached 83 times; 35 on the Lord's day, and 48 on other days; administered the Lord's supper four times, and seven baptisms, inspected schools and attended funerals. Mr. Sewall rode nearly 1400 miles, preached 133 sermons, visited private families, attended conferences, and performed other missionary labours.

Mr. Dutton was equally disposed and enabled to discharge the important trust committed to him. They rendered useful services to the Society; their labours were gratefully received and crowned with success. All your missionaries agree in the utility and necessity of continuing these missions, of increasing the number of labourers, and contracting the field of labour.

The labourers being few and their harvest plenteous, and desirous of doing more good, the field of labour may be improperly extended and the proposed effect diminished. Every thing cannot be effected, and should not be attempted, by a few persons in a short time, embracing a large extent of territory in their commission. Fearing lest they should not do what is expected and allotted them, they are induced to pass rapidly from place to place, and lessen their ministerial services. They cannot do what they would. Could three objects be gained; an increase of missionaries, a contraction of their limits, and a lengthening of their missions, much greater good would be effected. At present necessity restrains your operations. Providence may in time remove these difficulties, brighten your prospects, enlarge your funds, and furnish sufficient numbers to preach in remote parts the unsearchable riches of CHRIST, to the instruction, conversion and salvation of many thousands of precious and immortal souls. Larger contributions have been made to the funds in the new settlements the last year, than before.

The Trustees at their last annual meeting appropriated for the present year, for missions, a sum not exceeding 900 dollars, and for books the sum of 400 dollars. You have now five missionaries in your employment—Rev. Messrs. Joseph Blodget, David H. Williston, John Dutton, Royal Phelps and Nathaniel Dutton. Messrs. Blodget, Williston and John Dutton, are employed in Oxford and Kennebec counties, for fifty weeks in the whole. Messrs. Phelps and Nathaniel Dutton, are employed in Onondago and Chenango counties and on the Black river, for fifty-two weeks, making in the whole 102 weeks' service for 856 dollars.

As yet but a few communications have been received from the missionaries; these are of an encouraging and pleasing nature. As in former years the Trustees have attended to the distribution of books. They conceive that this object justly claims much attention, and must claim it in future. In this way continual and rich instruction is easily, cheaply, and extensively diffused. The books which have been sent this year to be distributed will appear by document (A) as will those which are now on hand.

Availing themselves of a large impression of *Vincent's Explanation of the Assembly's Catechism*, a very valuable work, made at the desire of several Associations, the Trustees have taken for the Society's benefit 700 copies at a very reasonable price; one hundred and sixty of which have been exchanged for 2,000 sheets of Tracts and other works proper for distribution. Bound with Vincent, is a well written address on the subject of prayer and family religion, by Rev. Dr. Trumbull. The neat profits of a good work, called the *Panoplist*, arising from the sales in this county, have been offered by the Editors for your benefit; and will add between

70 and 100 dollars to your funds for the present year. The Trustees state that several donations have been made by individuals, well wishers to the cause. Hon. William Phillips, Esq. of Boston, has given *fifty dollars*; which has been acknowledged in a letter of thanks addressed to him.—Liberal sums have been received this year from the Female Association: see document (B). It is believed that many streams will yet flow from that source into your treasury, which will benefit and rejoice those who need and desire pious instruction. The charitable contributions made at different times since the last meeting have increased the funds. The annuities have been generally though not wholly paid. Various reasons may have produced a temporary delay. Seasonable payments are useful and enriching to the funds: as monies, not soon needed, are loaned. The monies which have been received for the funds, will appear from document (B & C) being 1303 dolls. 34 1-2 cts. The expenditures from document (D) amounting to 1142 dolls 53 1-2 cts. The present state of the Treasury with the report of the Auditing Committee from document (E.)

The Trustees hope they can say, Hitherto hath the LORD owned and prospered the institution. Many have been disposed to advance this great and good work. While some have readily honoured the LORD with their substance, and repeatedly consecrated a part of their earthly treasures to charitable uses; others have been found and inclined to carry into full effect, the benevolent designs of the Society. The liberal aid afforded by numerous female associations for the purchase of Bibles and other suitable books, should not be forgotten and suppressed. No small praise is due to GOD for this very thing. It is what might have been looked for from the readiness of pious and charitable women to do good; from their compassion for souls and their earnest desire to spread the truth.

The present state of the funds will not let us doubt of being able to furnish future supplies for our distant settlements. But, since continued efforts require continued supplies, the friends of CHRIST and humanity will not discontinue them. Having begun well, they will go on and further the important design. Many considerations will powerfully resist fainting and weariness in this acceptable service of Christian love. It will be useful frequently to recollect how many societies of Christians are engaged in this work. With what views, in what ways and to what glorious purposes they pursue it: How their love and zeal, their faith and hope grow exceedingly. Plans are ripened, means provided and instruments furnished to undertake very laborious, difficult and hazardous enterprizes in the cause of the dear Immanuel. In Europe this work is pursued with unremitted assiduity and unabated zeal, with sanguine expectation and ever memorable success. In this country too, the same spirit, kindled from above, glows, spreads and strengthens. Almost throughout the United States similar societies are formed, measures adopted, monies collected and persons employed to spread the savour of divine truth far and wide. The gospel of CHRIST is thus preached to multitudes, who, without such benevolent aid, would live destitute of the means of grace, plunge deep into ignorance and error, and probably transmit a dreadful and odious inheritance of ignorance, error and corruption to their posterity. It is not easy for those, who have been always favoured with a fulness of religious advantages, duly to estimate their own mercies or keenly feel for their brethren famishing for want of the bread of life.

It is refreshing and animating to dwell upon the good already produced. The solitary place hath been made glad, and in the desert they have sung the songs of Zion. Churches have been planted, ministers settled, and the word and institutions of CHRIST have proved the power of GOD and the wisdom of GOD unto the spiritual good of perishing sinners. The eyes of the blind have been opened, and the ears of the deaf have been unstopped; the lame have leaped, and the dumb have sung the praises of redeeming love. Christians have been edified, quickened, comforted and sanctified by the truth, ordinances and grace of Christ. This is the work of God; wondrous and joyous to our minds and hearts

It is an high honour to be workers together with God in forwarding the work of redemption, in building up Zion, in bringing sinners to the knowledge and obedience of the faith, and preparing them for immortal blessedness.

It is well to reflect that much remains to be done; that much may be done by good people; that much is expected of them; that for this purpose God bestows his bounties; that all which they and others call their own is the Lord's; that he demands a portion of what he gives, for his more immediate use. Such an application is acceptable; an odour of a sweet smelling savour unto God. He can abundantly bless you for your labours of love in his cause. He can constantly satisfy liberal and holy souls from his own all-sufficiency and the inexhaustible fulness of Jesus Christ. Animated by such powerful considerations; impelled by such weighty motives, will not the friends of Christ and of mankind persevere in their prayers and liberalities, their services and efforts, until, by the grace of God, the wilderness shall universally become like Eden, and the desert like the garden of the Lord?

The Trustees suggest to the Society the expediency of recommending to the several Congregational and Presbyterian Societies in the county, a contribution to aid the funds of the society, to be made on the annual Thanksgiving, or on some Lord's day near, as shall be judged most eligible; and that this Report should be published, circulated and previously read in public. While doing good to others, you may humbly hope that God, who both ministers seed to the sower and bread to the eater, will not let you lack any good thing; and that he will increase the fruits of your righteousness; that you may be enriched unto all bountifulness; for which liberality of yours many thanksgivings will be rendered unto God through our Lord Jesus Christ.

In the name of the Trustees,
SAMUEL HOPKINS, *V. Pres.*

At a meeting of the Society, Northampton, August 28, 1806, read, accepted and voted to be printed, distributed and publicly read, as reported by the Trustees to the Society.

Attest,
PAYSON WILLISTON, *R'g. Sec.*

DOCUMENT A.

Books sent for distribution into the new settlements, 1806.

	No.
BIBLES,	72
Select Sermons,	15
Doddridge's Rise and Progress,	45
Address to the Master,	124
Lathrop's 6 Sermons,	30
on the Christian Sabbath,	112
on the Church,	1
Religious Tradesman,	3
Connecticut Evangelical Magazine,	120
Hem. dis. to children,	31
Address from a Stranger,	61
Best way to defend the Bible,	88
Watts' Divine Songs,	100
Advice to a young man,	21
Coleman's Incomprehensibleness,	10
Catechisms,	24
Davidson's real Christian,	24
All's for the best,	25
Emerson's Ordination Sermon,	30
Hale's Sermon,	65
Report for 1802,	8
for 1803,	40
for 1804,	50
for 1805,	60
Instructions and address,	40
Plain Truths,	1
Porteus,	1
Joseph's discovering himself,	1
Vivian's Dialogues,	2
Whitaker's Address,	2
Bowles' last illness,	3
Life of Faith,	23
Drop of Honey,	1
Vincent,	72
Whole	1392

List of Books on hand, 1806.

	No.
Select Sermons,	16
Doddridge's Rise and Progress,	276
do. on the care of the soul,	390
do. Address to the master,	627
Lathrop's 6 Sermons,	120
do. on the Christian Sabbath,	458
Connecticut Evangelical Magazine,	360
Hemmenway's Discourse to Children,	61
Best way to defend the Bible,	178
Watts' Divine Songs,	570
Coleman's Incomprehensibleness,	40
Davidson's real Christian,	25
Hale's Sermon,	65
Report for 1802,	8
for 1803,	78
for 1804,	150
for 1805,	210
Instructions and address,	241
Vincent,	468
Whole	4331

DOCUMENT B. & C.

Increase of the funds of the Hampshire Missionary Society, from August 29, 1805, *to August* 28, 1806.

Donations of the Female Charitable Association.

	Dols.	cts.
In Amherst, first parish,	6	74
Ashfield,	8	25
Chester,	6	62
Goshen,	10	25
Hadley,	27	68
Hatfield,	19	00
Hawley,	8	00
Longmeadow,	69	16
Northampton,	18	77

	Dols.	cts.
Southampton,	34	57
Springfield,	22	00
Westhampton,	15	00
West-Springfield, first parish,	26	76
Williamsburgh,	14	37
Deerfield,	2	50
Total Female Association,	289	69
Balance in the Treasury last year,	234	45
Interest on the same,	16	65
Total of the fund of the female association,	540	80
Expended of this fund for		
72 Bibles,	48 75	
25 Select Sermons,	21 87	
200 Trustees' Report, 1805, for distribution,	8 00	
700 Vincent's Catechism,	266 00	
Boxes, carriage, &c. of books,	12 43	
Balance in the treasury,	183 74	
	540 80	

Donations in towns and parishes.

	Dols.	cts.
Amherst, 1st parish,	31	94
Amherst, 2d parish,	13	05
Ashfield,	22	32
Belchertown,	7	53
Buckland,	5	00
Charlemont,	1	50
Chesterfield,	10	37
Colrain,	9	00
Conway,	31	80
Cummington,	5	00
Deerfield,	6	00
Easthampton,	16	47
Granby,	11	25
Granville, middle parish,	19	00
Hadley,	64	77
Hatfield,	46	20
Hawley,	20	80
Heath,	12	25
Longmeadow,	*68	97
Northampton,	71	66
Norwich,	2	00
Palmer,	13	63
Plainfield,	29	80
Shelburne,	5	00
Southampton,	61	75
South-Hadley,	20	00
Springfield,	11	00
Sunderland,	54	30
Westfield,	20	75
Westhampton,	39	21
W. Springfield, 1st parish,	25	56
Whateley,	12	59
Williamsburgh,	56	47
Worthington,	24	50
	851	95

Donations made out of the county.

Hon. William Phillips, Boston,	50	00
Rev. John Dutton, Hartford, Ver.	2	00
Ladies in Brookfield, west parish,	10	50
Rev. Thomas H. Wood, Halifax, Ver.	2	00
Jedidiah Stark, Esq. Halifax, Ver.	2	00
	66	50
From Doddridge's Rise, &c. of Religion,	28	71

Donations made in the new settlements.

In Maine.

Hebron, Gideon Cushman,	1	00
Norridgewalk,	4	10
Sumner and Hartford,	7	25
Poland,	16	00
Waterville,	12	00

* 10 *dolls. omitted by mistake last year are added to this.*

In New York.

	Dolls.	cts.
Camden, Mrs. Bloomfield,	2	00
Camden, No. 8,	3	37
Camden, No. 7,	2	00
Several others,	1	17
Florence, No. 4,	1	50
Sempronius, Esq. Stoyell,	0	25
Miss Sarah Stoyell,	1	00
Camillus, Jacob Sheldon,	1	00
Marcellus Ell,	12	25
Scipio, Luke Taylor,	1	10
De Ruyter, Mrs. Catlin,	0	50
	66	40

SUMMARY.

By Female Charitable Associations,	289	69
Towns in the county,	851	95
Out of the county,	66	50
New settlements,	66	40
Profits of Doddridge's Rise and Progress,	28	71
	1303	34

DOCUMENT D.

Expenditures of the Hampshire Missionary Society, between August 1805, *and August* 1806.

Balance paid to Missionaries employed, 1805.

	Dols.	cts.		
Rev. Payson Williston,	72	14		
Rev. Thomas H. Wood,	60	00		
Rev. Joseph Field,	80	00		
Rev. John Dutton,	80	00		
Mr. Samuel Sewall,	72	00		
Mr. Royal Phelps,	31	00		
			395	14

In advance, 1806.

Rev. Royal Phelps,	72	00		
Rev. Nathaniel Dutton,	72	00		
Rev. Joseph Blodget,	100	00		
Rev. David H. Williston,	72	00		
			316	00
Total for Missionary service,			711	14

For Books.

72 Bibles,	48	75		
25 Select Sermons,	21	87		
670 Watts' Divine Songs,	28	04		
400 Trustees' Report, 1805,	16	00		
750 Vincent's Catechism,	266	00		
			380	66
For the education of two Indian youths,	10	00		
For boxes, carriage, &c. of books,	12	43		
Postages of letters, &c.	5	90		
Entertaining Committees,	11	06		
Stationary,	2	25		
Advertising,	4	08		
A counterfeit bill,	5	00		
	40	73		

Summary of Expenditures.

Missionaries,	711	14
Books,	380	66
Indian Youths,	10	00
Contingent,	40	73
	1142	53

DOCUMENT E.

THE Committee appointed by the Hampshire Missionary Society, at their meeting in August, 1805, to examine and report the state of the Treasury, ask leave to report:

That they have examined the Treasurer's accounts, and find them regularly charged, well vouched and right-

by cast; that there is now in the hands of the Treasurer in cash the sum of dolls. 26 65
In promissory notes, with good sureties, on interest, the sum of 2056 55

Amounting to the sum of 2083 20

Which is humbly submitted.
ASA WHITE,
JONATHAN WOODBRIDGE,
NATHANIEL ELY,
} *Auditing Committee.*
Northampton, August 26, 1806.

Officers of the Hampshire Missionary Society, appointed at their annual Meeting the last Thursday in Aug. 1806.

His Excellency CALEB STRONG, Esq. *President.*
Rev. SAMUEL HOPKINS, D.D. *Vice President.*

TRUSTEES.

Hon. JOHN HASTINGS, Esq.
Rev. JOSEPH LATHROP, D.D.
Hon. EBENEZER HUNT, Esq.
Rev. JOSEPH LYMAN, D.D.
JUSTIN ELY, Esq.
Rev. SOLOMON WILLIAMS,
WILLIAM BILLINGS, Esq.
Rev. DAVID PARSONS, D.D.
CHARLES PHELPS, Esq.
Rev. RICHARD S. STORRS,
RUGGLES WOODBRIDGE, Esq. *Treasurer,*
Rev. ENOCH HALE, *Corresponding Secretary,*
Rev. PAYSON WILLISTON, *Recording Secretary.*

Standing Committee of the Trustees.
Rev. JOSEPH LYMAN, D.D.
WILLIAM BILLINGS, ESQ.
Rev. ENOCH HALE,
Rev. SOLOMON WILLIAMS,
CHARLES PHELPS, Esq.

EVANGELICAL SOCIETY.

IN the Western District of Vermont, there has lately been formed an Association, by the name of "THE EVANGELICAL SOCIETY," whose object is to aid pious and ingenious young men, in indigent circumstances, to acquire education for the work of the Gospel Ministry. The great scarcity of regular ministers in this thrifty portion of our country, and the recent revivals of religion in that quarter, led to the establishment of this benevolent institution, which was first organized at Pawlet, March 6, 1804. The officers of the Society are a President, Vice-President, Secretary, Clerk, Treasurer, and a board of nine Trustees, chosen annually by ballot. The Trustees are empowered to judge of the qualifications and claims of candidates, and to give aid to the extent of their funds. None are to receive assistance but such as are hopefully pious, of orthodox religious faith, and members of some regular Congregational or Presbyterian church, and desirous to obtain an education with a view to be useful as teachers of religion. The Trustees are to direct and superintend the studies and moral conduct of the young men, and when they shall have acquired competent knowledge of theology, and other requisite branches of science, shall recommend them to some suitable board for examination and approbation for the work of the ministry. Such young men as receive aid from the society are laid under obligations to refund the loans made them without interest, should their circumstances ever after admit.

Persons of good moral character, and sound in the faith, are admitted members by a vote of the society. Each member pays one dollar at least into the treasury, on his admission, and the same sum afterward, annually. The society consists at present of between seventy and eighty members.

OFFICERS.

Rev. WILLIAM JACKSON, of Dorset, *President.*
Rev. NATHANIEL HALL, of Granville, *Vice-President.*
Rev. JOHN GRISWOLD, Pawlet, *Secretary.*
EZEKIEL HARMON, Esq. do. *Treasurer.*

The Directors, though their means are yet small, have already given aid to three or four young men, one of whom has commenced the study of Divinity. This seasonable and benevolent institution has our best wishes for its support and success. We hope it may be instrumental, under the divine direction and blessing, of drawing from obscurity many young men of talents and piety, who may prove faithful labourers in the vineyard of our Lord. Of this part of our country, as well as of others, it may truly be said, "The harvest is great, but the labourers are few."

We understand that the New-London Association, (Conn.) at their meeting in June last, passed, unanimously, the following vote, viz. "Whereas, it appears that Arian and Socinian errors are spreading in New England, we judge it our duty to declare our firm belief of the divine Trinity in Unity; and of the true and proper Divinity of our Lord and Saviour Jesus Christ, as taught in the Holy Scriptures, and for substance maintained in the Westminster confession of faith and catechism. And we recommend to the members of this Association carefully to avoid all ministerial communion with ministers who oppose these doctrines."

On Lord's day, May 25, 1806, was opened for public worship the new Independent or Congregational church in Charleston, South Carolina. Dr. Hollingshead preached in the morning from Isa. lvi. 7. "For mine house shall be called an house of prayer for all people." In the afternoon Dr. Keith delivered a discourse from Hag. ii. 7. "And I will fill this house with glory, saith the Lord of Hosts." This elegant edifice is built of brick, in a *circular* form, and of sufficient size to contain from 1500 to 2000 people. The whole expense is estimated at 60,000 dollars. It is hoped this beautiful edifice may stand for ages to come, an honour to those who erected it, an ornament to the city, and a commodious place for public worship, to a large and flourishing branch of the Christian Church.

SCOTLAND.

In consequence of a project for the revival of the stage-coaches between Glasgow and Edinburgh on Sundays, to accommodate a numerous body of travellers, who have occasion to pass and repass to those places on that day in particular, the Presbytery of Glasgow have had a meeting, to take the subject under their serious consideration, and oppose it by every possible means. In their observations, which they have published, they state, that "they contemplate with dread the awful change which must follow the introduction of this practice on the morals of the people of Scotland." They add, that "the mail-coach may be a work of necessity, but that the employment of stage-coaches on the Lord's day is a direct violation of the Fourth Commandment; and that if such abominable practices are suffered, they know not where the outrages upon the feelings of the public will stop, or how religion is to be maintained." *Ev. Mag.*

PALESTINE ASSOCIATION.

We understand that a society has been established for the purpose of promoting the knowledge of the Geography, Natural History, and Antiquities of Palestine and its vicinity, with a view to the illustration of the holy writings, and the promotion of Biblical and historical knowledge.

It has been regretted by all who have attended to the subject of Syrian Antiquities, that much valuable local information is still wanted for the illustration of the ancient historians, sacred and profane, who have treated on the affairs of that province; and that, notwithstanding the learned and laborious compilations of Adriconius, Revenelli, Cellarius, Fuller, and Lightfoot, the more recent details of Reland, Calmet, &c. many of the most important points are still left unexamined: that there are many chasms which ought to be filled up, and a variety of easy and obvious facts that have been little, if at all, attended to; which, if ascertained with precision, could not fail to elucidate many of the most difficult passages of the Sacred Scriptures.

It affords us pleasure to hear that this Society are now engaging proper persons to execute this plan. When we consider the high respectability of its original Institutors and Members, and the importance of its objects, we cannot but entertain hope, that they will meet with every requisite encouragement. *Evan. Mag.*

BIBLE SOCIETY.

The British and Foreign Bible Society have lately been favoured with a noble present from a lady of quality, of the sum of *one thousand guineas.*

THE SLAVE TRADE.

The Slave Trade has now continued 303 years, viz. from 1503 to the present. It appears on a moderate computation, in that period, that the number of slaves imported from Afri-

ca by the different powers of Europe, amounts to 573 millions! !

We hope that we may congratulate the Friends of Justice and Humanity on a more pleasing prospect than has ever before appeared, of the speedy abolition of the Slave Trade. Some weeks ago an act of parliament was passed, by which it is said that the abolition of nearly two thirds of the British Slave Trade has been effected. Since that period, a bill has been introduced into the House of Commons, to prohibit any more ships from being employed in that accursed traffic during the present season, beside those already employed. May God prosper the efforts now made to deliver this country from *blood-guiltiness!*

Evan. Mag.

By a letter from Rotterdam, information has been received that Mr. Kicherer's labours, since his return to Zak River, have been greatly blessed; and that the people who were dispersed, are in great part gathered again. *Ib.*

MEDINA.

The newspapers state that *Medina* has been captured by the *Wahabees*, whose army has overwhelmed the whole country, and taken the city by assault, with prodigious bloodshed and devastation. They set fire to Medina in various places, destroyed the mosques; and having ransacked them of their valuable shrines and treasures, completely destroyed *the tomb of the Prophet.* After which, some thousands of females of the first rank, and a number of the principal inhabitants, were carried off into the desert. A troop of camels were also sent away with jewels and other treasures to an immense amount.

Later accounts say, that "Since the taking of Medina, the Wahabees have made further progress: they have excited alarm at Mecca, and have made themselves masters of Gedda."

A war has also broken out in Bosnia. The Christians in that province, aided by their neighbours the Montenegrins and Herzogovins, have made a great slaughter among the Turks.

This extraordinary event will probably render some account of Mahomet's tomb acceptable to the reader. We transcribe it from "A faithful account of the religion and manners of the Mahometans, third edition, published in 1731. By Joseph Pitts, of Exeter," father, we believe, of the late Rev. Mr. Pitts, of Southwark. Mr. Pitts was taken prisoner when very young, by the Algerines, and sold for a slave. In the course of his journies with one of his masters, he visited Mecca and Medina.

"Medina," says this writer, "is but a little town, and poor; yet it is walled round, and hath in it a great mosque; but nothing near so big as the temple at Mecca. In one corner of the mosque is a place built about fourteen or fifteen paces square. About this place are great windows, fenced with brass grates. In the inside it is decked with some lamps and ornaments. It is arched all overhead. I find some relate, that there are no less than 3000 lamps about Mahomet's tomb; but there are not, as I verily believe, an hundred (and these not of silver, as some report; but almost all of glass.) I speak what I know, and have been an eye witness of. In the middle of this place is the tomb of Mahomet, where the corpse of that bloody impostor is laid, which hath silk curtains all around it, like a bed; which curtains are not costly nor beautiful. There is nothing of this tomb to be seen by any, by reason of the curtains round it: nor are any of the hagges (or devotees who visit it for worship) permitted to enter there. None go in but the eunuchs, who keep the watch over it: and they only to light the lamps which burn there by night, and to sweep and cleanse the place. All the privileges the hagges have, is only to thrust in their hands at the windows, between the brass grates, and to petition the dead juggler; which they do with a wonderful deal of reverence.

"It is storied by some, that the coffin of Mahomet hangs up by the attractive virtue of a loadstone to the roof of the mosque; but, believe me, it is a false story. When I looked through the brass grate, I saw as much as any of the hagges; and the top of the curtains which covered the tomb, were not half so high as the roof or arch; so that it is impossible his coffin should be hanging there. I

never heard the Mahometans say any thing like it." *Ib.*

BENGAL.

The Rev. C. Buchanan, Vice President of the College at Fort William, has proposed a prize of 500*l.* for the best work in English Prose, embracing the following subjects: 1. The probable design of Providence in submitting so large a portion of Asia to the British Dominion. 2. The duty, means, and consequences of translating the Scriptures into the Oriental tongues; and promoting Christian knowledge in Asia. 3. A brief historic view of the progress of the gospel, in the different nations, since its first promulgation. *Ib.*

Literary Intelligence.

UNITED STATES.

DR. TAPPAN'S WORKS.

We are happy to learn that proposals are shortly to be issued for the publication of the Works of that eminent divine, and excellent man, the late Rev. David Tappan, D. D. Hollis Professor of Divinity in Harvard College. These works, we understand, are to embrace his public lectures delivered to the students, on Theology, and on Jewish Antiquities, and a volume of his sermons. The whole to be comprised in four handsome octavo volumes. The profits arising from the sale of these works, which, from the high and far known reputation of Dr. Tappan, as a writer and divine, we anticipate will be very considerable, are to be given to his widow and children.

It has been recently ascertained, that the mammoth, or American elephant, was a herbivorous animal. In digging a well in Wythe county, in Virginia, after penetrating about five and a half feet from the surface, the labourers struck against the stomach of a mammoth, the contents of which were in a state of perfect preservation, consisting of half masticated reeds, twigs, and grass, or leaves. *Ch. Ob.*

GREAT-BRITAIN.

Proposals have been circulated for printing, by subscription, the original text, carefully collated with the most authentic MSS. of the Raymay*unu*, a celebrated Shanscrit Poem; with an English Translation, accompanied with elucidatory Notes. It will form 9 vols. 4to. of 600 pages each, at 5 guineas per vol.: three volumes to be delivered annually. "This Poem," say the editors, who are the Baptist Missionaries at Serampore, "is far superior in antiquity to any of the Poo*ra*n*a*s: and the veneration in which it has been held, throughout Hindoosthan, for so many ages, is scarcely exceeded by that entertained for the Sacred Scriptures throughout the Christian world; a circumstance this, which renders it interesting, whatever be its intrinsic merit. The work, however, besides furnishing an important clue to the ancient history of India, gives us such a full idea of the Hindoo Mythology, and presents to us so interesting a picture of the almost unvarying manners and customs of the country, as must render it highly gratifying to the admirers of Oriental Literature." *Ch. Ob*

A general meeting of the proprietors of the London Institution, was held on the 24th April. By a report made to the proprietors, it appears that the managers have addressed themselves to the liberality of the city of London, for the grant of the site on which Blackwell hall now stands, for the erection of a commodious house for the institution. The total number of proprietors yet admitted is 950; and that of life sub-

scribers 72. A library has been already collected, which has cost 6700l; and consists of nearly 8000 volumes, comprising many works of great and increasing value. The whole sum received is 76,710l. 3s. 1d. of which 65,000, with an accumulation of interest amounting to about 2000l. is invested in Exchequer bills. Professor Richard Porson is appointed principal librarian, with a salary of 200l. per annum; under whom are two assistant librarians, each at 100l. per annum.

The *Marine Society* has, since its establishment in 1756, clothed 34,191 men, and 25,519 boys; and, in the quarter ending December, 1805, 133 men, and 107 boys; 47 of the boys being apprenticed to the merchants' service. This society has now 60 boys on board their ship at Deptford, ready and fit for his Majesty's and the merchants' service.

The BISHOP of LONDON'S *Lectures on the Gospel of St. Matthew*, and MILNER'S *History of the Church of Christ*, have been translated into the German language.

—

DENMARK.

The Danish government is occupied in meliorating the condition of the inhabitants of Iceland; a people removed to the confines of the polar circle, but interesting on account of the zeal with which they cultivated the sciences in the 10th and 11th centuries; and on account of the voyages, which they made to America. Iceland, almost ruined by various physical and political evils, is about to be restored; a regular city is building, to be called Reykiavig; and it is already peopled by colonies of natives as well as strangers. A free port is opened; and a college, where the learned languages and natural history are taught, is in the full exercise of its functions.

EAST INDIES.

The Asiatic Society has united with the College of Fort William, in granting an annual stipend, by equal contributions, of 450*l.* sterling, to the Protestant missionaries in Bengal, towards defraying the expense of publishing the original text of the most ancient *Shanscrit writings*, and particularly of the *Vedas*, with an English translation.

The subject of the prize essay, proposed to the students at the College of Fort William, for the second term of 1805, is the following: "On the ultimate Improvement of the Natives of India, in the course of ages, under the influence of the British government, in learning and the arts, in morals, manners, and religion."

Captain CHARLES STEWART, Assistant Persian Professor, has commenced a *Descriptive Catalogue of the Oriental Books and MSS. belonging to the Library of* TIPPOO SAIB, now in the College of Fort William. He has discovered in that library, a valuable work in the Persian language, referred to by DON and ORME, as necessary for the illustration of an important period in Eastern history, and which was sought for in India by those historians without success. It is the *History of the Emperor* AURENGZEBE, from the 11th year of his reign to his death, a period of 40 years; written by the learned and authentic MAHOMMED SAKI.

M. V. LUNKAR, head Pundit on the Shanscrit and Bengalee languages at Fort William, has ready for the press in Bengalee, *A General History of the Hindoos, from the earliest ages to the present time:* compiled from Oriental authorities, and particularly from Shanscrit records. He is also preparing for the press, in the same language, *A View of the Manners and Customs of the Hindoos*, as they now exist; in which many popular practices are contrasted with the ancient observances prescribed by the Vedas.

Ch. Ob.

List of New Publications.

A Sermon, delivered at Hartford, at the funeral of John M'Curdy Strong, son of the Rev. Nathan Strong, D. D. who was drowned in Connecticut river, on the evening of Sept. 16. By Abel Flint. Hartford. Lincoln and Gleason, 1806.

A Sermon, delivered at New-Boston, N. H. Feb. 26, 1806, at the Ordination of the Rev. Ephraim P. Bradford, to the pastoral care of the Presbyterian Church and Society in that place. By Jesse Appleton. Amherst, N. H. Jos. Cushing. 1806.

A Sermon preached to the United Independent or Congregational Church of Dorchester and Beach-hill, (South-Carolina) at the Ordination of the Rev. James Adams, to the pastoral charge of said church. By the Rev. Daniel M'Calla, A. M. Charleston. W. P. Harrison. 1799.

The Christian Monitor, Vol. 2, a Religious periodical work. By "A Society for promoting Christian knowledge, piety, and charity." Boston. Munroe and Francis. 1806.

A Discourse commemorative of the late Maj. Gen. William Moultrie, delivered in the Independent Church, Charleston, (S. C.) on the 15th of Oct. 1805, at the request of the Society of the Cincinnati of South-Carolina, before that Society and the American Revolution Society. By William Hollingshead, D. D. Charleston. Peter Freneau. 1805.

The Acts of Incorporation, together with the Bye Laws and orders of the Massachusetts Medical Society. Salem. Joshua Cushing. 1806.

A Medical Discourse, on several Narcotic Vegetable Substances, read before the Massachusetts Medical Society, at their annual meeting, June 4th, 1806. By Joshua Fisher, M. D. Salem. Joshua Cushing.

An Address to the Members of the Merrimack Humane Society, at their annual meeting in Newburyport, Sept. 2, 1806. By Samuel Cary. Newburyport. Edmund M. Blunt.

On the advantages of public worship, a Sermon. By William Hollingshead, D. D. one of the Ministers of the Independent or Congregational Church, in Charleston, S. Carolina. Preached June 3, 1794, at the opening of the newly rebuilt house of worship of the Independent or Congregational Church, at Dorchester. Charleston. Markland, M'Iver, & Co.

A Sermon, delivered before the Hampshire Missionary Society, at their annual meeting at Northampton, August 28, 1806. By Jonathan L. Pemeroy, of Worthington. Northampton. William Butler.

Two Discourses, delivered in the North Meeting-house in Portsmouth, 16th June, 1805, it being the Sabbath succeeding the interment of Mrs. Mary Buckminster, consort of the Rev. Joseph Buckminster, D. D. By Jesse Appleton, Congregational Minister in Hampton. W. & D. Treadwell. Portsmouth.

Sacred Classics, containing the following works: 1. Hervey's Meditations. 2. Evidences of the Christian religion, by the right Hon. Joseph Addison. To which are added, Discourses against atheism and infidelity, with a preface; containing the sentiments of Mr. Boyle, Mr. Locke, and Sir Isaac Newton, concerning the gospel revelation. 3. The death of Abel, in 5 books, translated from the German of Mr. Gesner, by Mrs. Colver. To which is prefixed, the life of the author. 4. Devout Exercises of the Heart, in meditation and soliloquy, prayer and praise, by the late pious and ingenious Mrs. Elizabeth Rowe, revised and published at her request, by J. Watts, D. D. Friendship in Death, in letters from the dead to the living; to which are added, Letters, moral and entertaining, in prose & verse, by Mrs. Elizabeth Rowe. Reflections on Death, by Wm. Dodd, L. L. D. with the life of the author. The Centaur, not fabulous, in six letters to a friend, on the life in vogue: by Dr. Young: with the life of the author. The Pilgrim's Progress. Blackmore on Creation. The above works are in imitation of Cooke's edition of the Sacred Classics, embellished with elegant engravings. Price $1 per volume, neatly bound. New York. J. & T. Ronalds.

Ordinations.

On the 24th Sept. the Rev. Elijah Wheeler was ordained pastor of the Congregational church and society in Great Barrington. The day being pleasant, an unusually large concourse of people witnessed the solemn transaction. The Rev. Samuel Shepard, of Lenox, made the introductory prayer; the Rev. Dr. West, of Stockbridge, preached the Sermon; the Rev. Joseph Avery, of Tyringham, made the consecrating prayer; the Rev. Alvan Hyde, of Lee, gave the charge; the Rev. Oliver Ayer, of West Stockbridge, gave the right hand of fellowship; the Rev. Nathaniel Turner, of New Marlborough, made the concluding prayer.

In North Yarmouth, October 1, George Dutton, to the pastoral care of the third society in that town.

On the 8th of October, the Rev. David Tenny Kimball was ordained to the pastoral care of the first church and society in Ipswich. Rev. Mr. Abbot, of Beverly, introduced the solemnities of the day by an appropriate address to the audience; Rev. Mr. Eaton, of Boxford, made the introductory prayer; Rev. Mr. Allen, of Bradford, preached from 1 Cor. xii. 31. "*But covet earnestly the best gifts; and yet shew I unto you a more excellent way.*" The charge was given by the Rev. Dr. Cutler, of Hamilton; the fellowship of the churches by the Rev. Dr. Dana, of Ipswich; and the Rev. Mr. Whitaker, of Sharon, made the concluding prayer. The weather was very pleasant, and harmony and good order remarkably prevailed through the day.

At Colchester, (Con.) Oct. 1, 1806, the Rev. Ezra Stiles Ely. Sermon by his father, Rev. Zebulon Ely, of Lebanon.

At New London, (Con.) Oct. 22, 1806, Rev. Abel M'Ewen. Sermon by Rev. Dr. Dwight, President of Yale College, from Acts xxiv. 25. "*Felix trembled.*"

Obituary.

HON. WILLIAM PITT.

(Concluded from p. 191.)

The friends and the political enemies of Mr. Pitt have united in ascribing to him considerable praise since his decease. Indeed the readiness with which Mr. Fox not long since consented to serve with him in the same cabinet is no small testimony in his favour. It seems now agreed, that Mr. Pitt was a great man, a person of transcendent talents, of high courage, of honest intentions, of much patriotism and public spirit, and of eminent disinterestedness.

"Oh, my country," declared Mr. Rose, were nearly the last words which he uttered. The House of Commons has addressed the king, requesting that Mr. Pitt may be buried with public honours, in the same manner as his father, the Earl of Chatham, and a majority of 258 against 89 passed this vote, under the impression that a new administration, in which Mr. Fox will bear an eminent part, had been already agreed to by his Majesty. Mr. Pitt is termed in the address "an excellent statesman," and his "loss" is affirmed to be "irreparable;" expressions in which it is obvious that all parties in the House could not acquiesce with any consistency. But the deep and unfeigned sorrow which is generally expressed on this occasion, bears a stronger testimony than any vote can do, to the exalted place which Mr. Pitt held in the public esteem. We are sorry to add, that Mr. Pitt has died considerably in debt, we understand to the extent of 30 or 40,000 l. With all, or more than all his father's greatness, he appears to have inherited his contempt for money.

However we may agree that a com-

bination of all the talents of the country may now be essential to its protection, we cannot help considering the loss of Mr. Pitt at this awful period of our affairs to be an alarming aggravation of our national dangers and calamities. It has occurred at a time, when his acknowledged abilities, firmness and patriotism seemed to be more than ever requisite to the safety and welfare of his country. And we would not omit the opportunity of pressing upon our readers in general, and, did there exist any hope that this hasty sketch would meet their eyes, upon his successors in particular, the various affecting lessons, which the death of this eminent statesman, considered with all its circumstances, is calculated to afford, but which are too obvious to require a distinct specification.

We should have rejoiced had it been in our power to say more respecting the character of Mr. Pitt, in those points which we deem infinitely the most essential. There are, however, some other points, to which it would be unpardonable in us not to advert, and which entitle this great man to the grateful recollection of his country.

The history of Mr. Pitt's administration forms a distinct and most important chapter in the history of the world. Let it never be forgotten, that to him, as the instrument in the hand of divine Providence, we are indebted for the preservation of our social happiness; of that invaluable constitution, which our gallant forefathers bequeathed to us, as the noblest monument of genius, freedom, and humanity; and of those religious institutions, which serve as way marks to a still nobler inheritance. This he effected in the face of whatever could shake the stoutest heart. Through those tremendous storms, which the French revolution had raised, and which might have appalled the most courageous mind, his superior genius safely piloted the vessel of the state. If he had not possessed a mind sufficiently capacious to appreciate the extent of our danger, and sufficiently vigorous to withstand the desolating progress of revolutionary principles, the fabric of our policy must have crumbled into ruins, beneath the blows that were both openly and secretly levelled against it, by men of bold, enthusiastic, and ferocious spirits. Great Britain has lost in William Pitt the ablest champion of her constitution.

It becomes us also to remember the firm and unshaken resistance, made by this great statesman, to the secret machinations, and infuriated violence of the French anarchists; the courage with which he braved their rage, even when we were abandoned by our allies, the splendid eloquence with which he denounced their crimes, and animated his country to persevere in the awful struggle; services, which justly entitle him to the gratitude of the civilized world.

The first ten years of Mr. Pitt's administration was a period of peace; and also of prosperity, unexampled in the annals of this or any other country. By his wise and enlightened policy, under Providence, was Great Britain raised from the dust, from that state of imbecility, degradation, and dejection, to a state of power and opulence, far beyond any hope, which could have been previously framed. It was then she acquired that strength and consistency, and developed those resources, which have since enabled her to occupy the first place among the nations of the earth. The succeeding period of his administration was distinguished by scenes of turbulence and public disorder. The superiority, however, of his genius was still manifest. Internal factions were dismayed and silenced by him, while the foreign enemy was kept in alarm for his own safety. It was not merely that he electrified admiring senates, or withered, as with the force of lightning, the nerves of his opponents: his countrymen at large looked to him as an oracle; and felt their hopes revive as he spoke. They resigned themselves to his direction, and rushed on with confidence, in the path which he pointed out to them. At his call, even when out of office, we have seen half a million of freemen rush to arms, and array themselves in defence of their country. The force of eloquence never wrought greater prodigies among any people. Indeed, of the fascinations of Mr. Pitt's eloquence, it is impossible for any one who has not heard him to

form an adequate conception. Its effect, on some occasions, more resembled that of the electric fluid than any thing else with which it can be compared; while, on all occasions, it flowed from him with a clearness, copiousness, strength, and majesty, which left every rival orator at an immense distance.

A letter to a Friend, occasioned by the death of this great statesman, closes with the following striking and useful observations.

"What if the voice of Mr Pitt could now reach a British cabinet? What if it could now command the attention of a British senate? What are the suggestions which, with his present views, be it more or less that his views are corrected and enlarged; what are the suggestions, which, with his present views, he would now be earnest to enforce upon public men?

"With solicitude inexpressibly greater than he ever felt on any subject of temporary concern, he would entreat statesmen and politicians habitually to bear in mind not only that they have a country to protect, and a king to serve, but that they *have also a Master in heaven.* "Discharge your duty," he would exclaim, "to your country and to your king *in singleness of heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men.* Be not ashamed of your God and your Redeemer. *Hold forth the word of life* before the eyes of all men, as the spring of action, as your supreme and universal law. Hold it forth by measures conformable to its dictates: hold it forth by the stedfast avowal of the principles which it teaches, of the motives which it enjoins. By the rules which it delivers, by the spirit which it inculcates, try all your proceedings. Urge not the difficulties of your situation as a plea for sin. To you, to every man, belongs the assurance, *My grace is sufficient for thee.* Expel iniquity from your system. Will you say that the machine of government cannot pursue its course, unless the path be smoothed by corruption? Will you say that the interests of your country cannot be upheld, unless a distant quarter of the globe be desolated to support them? Will you say that the security of the free Briton will be endangered, unless the *man-stealer,* against whom God has denounced his curse, receive from you licence and protection? Will you say, that if rapine and murder will at any rate be continued, you are warranted in becoming the despoilers and the murderers yourselves? Is this to be *a terror to evil doers?* Is this to *cleanse yourselves from all filthiness of the flesh and spirit?* Is this to *perfect holiness in the fear of God?* Is this to *abstain from all appearance of evil?* Is this to have *the answer of a good conscience towards God?* Is it not practically to aver to the Most High—The laws, O God, which Thou hast promulgated for the administration of Thine own world, are inadequate to their purpose. That which Thou commandest, we discover to be in many instances detrimental. That which Thou prohibitest, we perceive to be in many cases necessary. Forgive, approve, reward us, for introducing, as occasion requires, the needful alterations and exceptions. Do you start at the thoughts of such language? Speak it not by your deeds. Obey the precepts of your God; and leave consequences in his hands. Distrust not his truth. Dare to confide in his omnipotence. Believe that *it is righteousness which exalteth a nation:* that *sin is a reproach to any people:* that *nations shall be punished for their iniquities.* In unfeigned humility; in constant prayer; in watchfulnesss against transgression; *not slothful in business, but fervent in spirit, serving the Lord;* hope for the divine blessing on your counsels and exertions through that adorable Mediator, by whom all blessings are dispensed to man. Look to the day of account before his tribunal. Think *that* betimes, which you will think at last. Judge all things now by the standard by which you are to be judged. If you may not save your country, forfeit not the salvation of your soul." *Ch. Ob.*

Memoir of Mrs. Hannah Hodge, who died in Philadelphia, Dec. 17th, 1805, in the 85th year of her age.

(From the Assembly's Magazine.)

Of the subject of this memoir it may be said without exaggeration, that, for more than half a century, she had deserved the appellation of

a "mother in Israel." The circumstances of her early life were, likewise, closely interwoven with the most remarkable occurrences which attended the great revival of religion in Philadelphia, in common with many other places, through the instrumentality of the Rev. George Whitefield. For these reasons it is believed, that a biographical sketch, somewhat more ample than usual, of this truly excellent and remarkable woman, may not be devoid either of instruction or entertainment to the readers of the magazine.

Mrs. Hannah Hodge was born in Philadelphia, in January, 1721. Her father's name was John Harkum: he was by descent an Englishman, and by occupation a tobacconist. Her mother, whose maiden name was Doe, or Doz, was a descendant of a French protestant, who fled his country on account of his religion, in consequence of the revocation of the edict of Nantz by Lewis the 14th, A. D. 1685. This family of Doz, with other French Protestants, were principally instrumental in erecting the first Presbyterian church in the city of Philadelphia. Associating with a few English and Irish, whose sentiments they found substantially the same with their own, they built a small wooden house for public worship, where the first Presbyterian church now stands. Of this church the Rev. Jedidiah Andrews, a Congregational minister from New-England, was called to be the first pastor. His unyielding attachment to certain measures, which he judged to be important in organizing the congregation and settling its government and worship, dismembered it of several persons who had been most active in its formation, and who from that time joined the Episcopal church. Among these was the maternal grandfather of Mrs. Hodge. Her own father and mother, however, remained in connexion with the congregation of Mr. Andrews, and under his ministry she was born, and lived to the age of about eighteen years. From her childhood she was disposed to a degree of serious thoughtfulness, and was a constant attendant on public worship. But it was her settled opinion, in after life, that she was totally unacquainted with vital piety, while she remained under the pastoral care of Mr. Andrews. By him, notwithstanding, she was presuaded to join in the communion of his church, of which she was a member for two or three years.

When Mr. Whitefield first visited America, she was deeply affected by his preaching, on which she assiduously attended. She has often told her friends, that after the first sermon which she heard him preach, she was ready to say with the woman of Samaria, "Come see a man who told me all things that ever I did." The preacher, she said, had so exactly described all the secret workings of her heart, her views, her wishes, her thoughts, her imaginations, and her exercises, that she really believed he was either more than mortal, or else that he was supernaturally assisted to know her heart. So ignorant was she then, of what she well understood afterwards, that all corrupted human hearts are much alike; and that he who can paint one, justly and in lively colours, may present a picture which many will recognize as their own.

The effects produced in Philadelphia, at this time, by the preaching of Mr. Whitefield, were truly astonishing. Numbers of almost all religious denominations, and many who had no connexion with any denomination, were brought to inquire with the utmost earnestness, what they should do to be saved. Such was the engagedness of multitudes to listen to spiritual instruction, that there was public worship, regularly, twice a day, for the space of a year, and on the Lord's day it was celebrated generally thrice, and frequently four times. An aged man, deeply interested in the scenes which then were witnessed, and who is still living, has informed the writer, that the city (not then probably a third as large as it now is) contained twenty-six societies for social prayer and religious conference; and probably there were others not known to him. So great was the zeal and enthusiasm to hear Mr. Whitefield preach, that many from the city followed him on foot to Chester, to Abingdon, to Neshaminy, and some even to New-Brunswick, in New-Jersey, the distance of sixty miles. She, the narrative of whose early life has led to the notice of these circumstances, gave the writer

a particular account of an excursion of twenty miles, which she made to Neshaminy on foot, to attend a religious meeting there. But so far was she from applauding herself for it, that she condemned both herself and others, as chargeable with imprudence and extravagance. She said, that in these excursions, the youth of both sexes were often exposed to danger and temptation, and that the best apology which could be made for them was, that they were both young and ignorant, and that they had wanted either the opportunity or the inclination to hear faithful preaching, till their attention had been engaged by Mr. Whitefield. She used, indeed, often to remark, that the general ignorance of real piety and experimental religion was, at that time, truly surprising. After the first impressions made by Mr. Whitefield, four or five godly women in the city, were the principal counsellors to whom awakened and inquiring sinners used to resort, or could resort, for advice and direction. Even the public preaching of ministers of the gospel, some who were no doubt practically acquainted with religion, was not, it would seem, always the most seasonable and judicious. Mr. Rowland, a truly pious and eloquent man, being invited to preach in the Baptist church, proclaimed the terrors of the divine law with such energy, to those whose souls were already sinking under them, that not a few fainted away. On this occasion, however, his error was publicly corrected by the Rev. Gilbert Tennent, who, standing at the foot of the pulpit, and seeing the effect produced on the assembly, interrupted and arrested the preacher by this address: "Brother Rowland, is there no balm in Gilead, is there no physician there?" Mr. Rowland, on this, changed immediately the tenor of his address, and sought to direct to the Saviour, those who were overwhelmed with a sense of their guilt. But, before this had taken place, the subject of the present memoir had been carried out of the church, in a swoon, which lasted for a considerable time.

It has not been ascertained how long her mind remained subject to legal terror, without any measure of the comfortable hope of the gospel. Her exercises, however, are well known to have been of a very violent and distressing kind. At one time she was brought near to the borders of despair, insomuch that she even refused to listen to the counsel of Mr. Tennent, or even to suffer him to pray with her, under an apprehension that it would but aggravate her future condemnation. In this state of mind she was visited by the Rev. Dr. Finley, who prudently waved a direct discussion of her case, but gradually and insensibly drew her attention to the all-sufficiency of the Saviour: "And who knows," said he "but there may be mercy and pardon there for you?" He then left her. But the words "who knows but there may be mercy for you," melted her soul. They seemed to chime in her ears after he was gone. She fell upon her knees, and poured out her heart before God in secret; and she was enabled so to trust her soul into the Saviour's hands as to derive some hope of the divine acceptance, and a measure of consolation, from that time. She experienced, however, a number of fluctuations, before she gained any thing like an established peace of mind.

It was at this period, that she, with a number of others, endured persecution for conscience' sake, and were even excluded from their parents' houses, for considering and treating the salvation of their souls as the one thing needful. The subject of this narrative, during the time of her banishment from her home, supported herself by her needle. She had a sister who was similarly circumstanced with herself. They rented a room, and lived comfortably and reputably on the fruits of their own industry, and before their father's death, they had the happiness of seeing him fully reconciled to them, and of hearing him express his regret for the severity with which he had treated them.

In 1743 a church was formed by Mr. Gilbert Tennent, out of those who were denominated the followers and converts of Mr. Whitefield. No less than 140 individuals were received at first, after a strict examination, as members of this newly constituted church. The admission of a large number more was delayed, only because their exercises and spiritual

state had not yet attained such maturity as to afford satisfaction to themselves, or to the officers of the church. But among those received on the first examination was the eminent Christian, whose story is here recorded, and who was to be, for more than sixty years, one of the brightest ornaments and most useful members of the church with which she now became connected. [*To be continued.*]

Died in London, on the 13th Sept. The Right Hon. Charles Fox, Esq.

TO CORRESPONDENTS.

Memoirs of President Davies, in continuation, were received too late for this number.

J. C. will perceive that we have promptly complied with his request. Our pages are open to candid and useful discussions.

THEOPHILUS has very happily exhibited the perfection of Christ's example; and proved from that example the divinity of the gospel. This respected Correspondent is requested to add another number, presenting the proof of *Christ's true divinity*, which may be fairly deduced from the perfection of his moral character. This is a topic of argument to which several excellent writers have referred, but which none have exhausted.

T. on Infidelity, is in type for the next number.

The acknowledgements to SALVIAN, made in several former numbers of the Panoplist, render our present apology difficult. It must be perceived by intelligent readers, who have noticed past intimations to Salvian, and our delaying to publish his communication, that the expediency of its publication was not obvious. The Editors, after deliberately weighing the subject, have to request their ingenious and esteemed correspondent to excuse them, if they now express their full persuasion that the interest of the Panoplist forbids the admission of *metaphysical* discussion. Aware of entering on this ground, the Editors, with some hesitancy, admitted the 5th letter of CONSTANS, *entire*, and subjoined a note to guard against improper inferences. The well written performance of Salvian would probably call from Constans a laboured and minute reply; and there doubtless would be a wish on both sides to extend the controversy to an unprofitable length. Our readers expect to find in the Panoplist, the great principles of evangelical truth stated and defended in the plainest and most intelligible manner; and were metaphysical communications introduced, they would justly charge us with a departure from our professed original design. The public, we hope, will do us the justice to believe, that this resolution is adopted, not because we wish to discountenance the most free and thorough discussion; but because we apprehend, that the introduction of this controversy would not tend to the accomplishment of our prime objects, which are the elucidation and defence of the peculiar doctrines of the gospel, and the consequent advancement of Christian piety and morality.

Our correspondent, who handed us the communication concerning Bowdoin College, is informed that it did not contain the Address of the President, and is therefore omitted.

We received two reviews from different hands, of Dr. Nott's Sermon. Though we have adopted neither entire, we hope both will be satisfied.

LEIGHTON is received. We thank him for his seasonable communication.

We have added a *half-sheet* to this number, and omitted several reviews, to give room for interesting intelligence.

*** The addition to our list of more than *sixty* new subscribers, during the last month, animates us to pursue our arduous labours, with increased alacrity and zeal.

☞ The profits arising from the sales of the first volume of the Panoplist, and the uses to which they have been appropriated, will be announced in the next or succeeding number of this work.